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Canst thou destroy divine Compassion? Compassion is no attribute. It is the Law of Laws—eternal Harmony, Alaya's Self; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal. The more thou dost become at one with it, thy being melted in its Being, the more thy Soul unites with that which Is, the more thou wilt become Compassion Absolute. Such is the Arya Path, Path of the Buddhas of perfection.

—*The Voice of the Silence*

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THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

VOL. XXII JANUARY 1951 No. 1

"THUS HAVE I HEARD"—

A man's inability to moderate and control his passions I call servitude. Most people seem to believe that they are free just in so far as they may obey their lusts.—SPINOZA

Today only a few are free from the fear of total loss of security. One part of humanity fears Stalin's totalitarianism and the loss of even so much of liberty as they now enjoy. The other part fears the passing of even so much of justice and equity as the Russian revolution gave them. All cry "We shall be slaves! We shall not be able to call our souls our own!"

The few who are free from fear, who feel security, who have the strength to call their souls their own, do so because they have seen that the roots of slavery and suffering are not in the State, totalitarian or democratic, but in man's own carnal nature.

Men are not going to be slaves.

They *are* slaves.

More than half of our present troubles would vanish if men were to shed their thoughtlessness. Man's inhumanity to man would subside and we should not have wickedness to fight if our thoughtlessness were overcome.

The masses of men fear wars abroad because they are thoughtless. They will not perceive and admit that the real cause of international wars, underlying all economic and political causes, is the ghastly strife which is going on in their own brains and blood. The outer wars are but elongated shadows of the war within. The cancerous disease of thoughtlessness is eating away the eye of spirit. Involved in this tragedy, man fears and declaims about the iniquity of neighbours and kin; all the while the trouble is within himself. He is suffering from the *delirium tremens* of consciousness, having drunk to the full of selfishness; pride rules his will; egotism energizes his conduct.

The proven truths of ancient psychology hold a sure remedy which

the individual can and should apply to exorcise his own fear and egotism. Each government can and should make those truths the basis of its legislation and administration, especially its educational policy.

The weakness embedded in the present-day concept of a "high standard of living" is an ill common to both the Soviet and the Democratic ideologies. The masses should have sufficient food to eat, proper clothes to wear, fair and comfortable cottages to live in ;—this is the truth, but only half the truth. Man does not live by bread alone; glittering raiment is not always a sign of well-being, any more than the cowl makes the monk, or the yellow robe the Bhikkhu ; a palace containing a museum, or a flatlet equipped with gadgets, does not build the home.

In India poverty and false asceticism pass for spiritual conditions and exercises ; these have been the great enemies of Truth and Wisdom for a thousand years and more in India and are as evil as the inordinate desire for possessions and power among the Occidental peoples. Total loss of respect and reverence for Nature and Nature's Life makes our days sordid and our nights restless. And who can deny that sordidness flourishes on both sides of the Iron Curtain ?

Those few only should be called the true helpers of humanity who see that the remedy lies in and with the individual. Among them are those who are aware of the proven truths of ancient psychology and who aspire to preach and promulgate its teachings so that men and women may endeavour to free themselves from slavery to their lower natures.

What are these teachings ? Among the books of ancient and true psychology there is hardly any which equals in directness of instruction and depth of inspiration the *Bhagavad-Gita*. In the second chapter of this book is given a teaching of great practical value. It occurs in a passage which the great Gandhiji said was his favourite. What better way can his countrymen—and all who love him abroad—adopt to remember his martyrdom, which took place in this month, in 1948, on the 30th day, than to think upon what the *Gita* teaches ?—

Inclination of the Senses is the Seed which sprouts as musings of the mind.

The mind becomes attentive to the inclination and the mischief begins.

The mind yokes itself to the inclination.

From this attachment arises passion, lust for possessions.

Frustration of the desire causes impatience, irritation, anger.

Anger begets delusion.

Delusion confuses and loss of memory results.

Loss of discernment follows the loss of memory.

And then—loss of all.

Small is the seed; giant the growth. It is possible, and easily possible, to control and direct sensuous inclinations. It is almost impossible to recover the loss of the soul. The fight is in the mind. It is the mind to which true knowledge

should be presented. When the mind gazes on the true ideas it attracts them to itself, as a shrine attracts the God. To attract a Shining One, the shrine must have a clean environment, a pure atmosphere, the fragrance of proper incense, the radiance of sacrificial light. So must the human mind be environed by clean senses, pure magnetism, the fragrance of gentle service and the light of true wisdom.

Man should raise his voice for spiritual freedom, and plead for enfranchisement from all tyranny—of science, of theology, of nationalism. When he is free as a Soul he has become divine in Nature; his first virtue is Fearlessness. He is safe in Security.

SHRAVAKA

17th December 1950.

PIETY AND SCHOLARSHIP

A salutary challenge to ritualistic observances divorced from life was given by the Hon. Shri Rajagopalachari in a series of talks delivered late in November to the *Gita* Study Group of the College of Commerce, Delhi. The very organization of such a group is a good augury.

The *Gita*, Shri C. Rajagopalachari declared, was a book that told men (not Hindus only, be it noted) how to regulate their activities and their minds. It was like a Railway Guide: "You should travel with its help, not commit it to memory." The countless orthodox Hindus who know the *Gita* by heart in Sanskrit, and recite it as a religious observance, have not all recognized the distinction which the speaker did well to draw between scholarship in the *Gita* or other scriptures and the religious life.

If in the mind there is no piety and love of God, any amount of Sanskrit scholarship just amounts to the clever tricks of a monkey, and is not true religion.

For example, we may add, the condoning of untouchability or the defending of communal prejudice while repeating the words of Shri Krishna in the *Gita*: "I am in the hearts of all men" adds the same taint of hypocrisy to their recital as the treatment of Negroes by many white Americans adds to their professed acceptance of the Sermon on the Mount.

External regulations have their place, but they can never, as the speaker graphically brought out, make the inner sanctions unnecessary. It is the latter on which good conduct, regardless of time or circumstance, depends.

Valuable also in these days of growing imposition of and dependence upon authority, with their joint progeny of increasing irresponsibility, was Shri Rajagopalachari's emphasis on thought as the guide of conduct.

Always remember that the mind is the chief fortress. If you let it go, you lose the battle.

It is indeed a fortress, which if man but holds firm, nor State nor Church can ever dominate.

IS THERE A FUTURE FOR MYSTICISM?

[The American educationist, **Miss Katherine Merrill,** whose thoughtful studies of Shelley and of Wordsworth appeared in our pages in 1939 and in 1941, and who wrote in our March 1945 issue on "Tsong-kha-pa and the West," examines here the evidences for a return to nobler concepts of Mysticism in our day. She confidently hopes for an ultimate revival of pure Mysticism in its higher aspect of Union with the Divine Source, as well as the practical application of spiritual laws to ordinary life, as taught in the ancient Mystery Schools. This is an important contribution with a significance, all its own, for the individual who aspires to live more intelligently and more humanely, as also for the improvement of the social order along truly healthy lines.—ED.]

With the earliest ancients education sprang from the hearts and minds of Great Teachers, who divided their work into three parts corresponding to the spiritual, mental and physical aspects of man's nature. The spiritual side and the physical were linked by the mental, which, being dual, worked harmoniously in the lower as in the higher. The instruction was not departmentalized, as ours is; it was interwoven and unified. Any power applied to anything was taught as spiritual in origin and evolutionary in result.

The object of this education was the development of the *whole* man, not one-sided in materialism or in religiosity. But the highest object was the merging of man's consciousness into union with the Deific Source of ALL. This union they called Mysticism, and the teaching of it was protected from ignorance or ill-will by sworn secrecy. The physical and the lower mental were known to be inevitable in Earth-life, and were given proper attention.

Among the Greeks both these phases of education—the high mystical union and the wise care of mind and body—were taught in the Mystery Schools. The lower was open to the public, as possibly leading to the higher; but the upper phases were more limited to philosophic minds who, through severe spiritual and mental training, were initiated into the highest Wisdom. The instructional Mysticism covered the application of spiritual powers and laws to philosophy, religion, ethics and *everything* included in the modern word "science." For example, instruction was given in architecture, also in music, with geometry as applied to each. Likewise agriculture was included, with its many phases; also the qualities and uses of metals. Modern men would do well to realize what these subjects, taught in the earliest Mystery Schools, mean in actual living.

What is called mysticism today being indescribably lower and less comprehensive, is it probable that

such exalted practical and spiritual education will ever again be reached? The answer—a confident *yes*—is based on the Process of human evolution. The broadest and deepest concepts of evolution declare it to begin on the upper planes of being, where the incitements to action and the standards for judging results are spiritual, not material. The Process passes down to one plane after another, the spiritual condensing more and more into the substantial and material, till it reaches the most material plane—the Earth.

But then the wave of evolution turns back to its Source. Progress upward begins. From the low, materialistic and sometimes seemingly hopeless conditions known to us, the Process as it rises will gradually spiritualize, yet incorporate all the finer results of man's long struggle and experience, till at last the upper planes are once more reached, and matter, today the polar opposite of Spirit, coalesces with it.

In the later degrees of this upward progress, pure Mysticism will naturally be of a far more intelligent, fully self-conscious quality than before, when Humanity in comparison was infantile.

"Mysticism" derives from a Greek word meaning "close-mouthed," secret and silent; and secrecy was practised because the most characteristic and important qualities, powers and laws were too sacred, and, through their strength, too dangerous to be known except by those capable of turning them to general human betterment. But mysticism today commonly refers to something not generally understood, something mysterious, possibly fantastic or almost meaningless. Hence the dislike of the word by men who think. Yet it is worth trying to rescue a fine old word and put it, like a repolished jewel, into its proper setting. And for purposes here and now no other word serves as well.

At present, even men of high attainment have not advanced far on that upward arc of progress. Nevertheless, some see at least slight proofs of a return toward the nobler concepts of that *experiential* and *instructional* Mysticism; and, with that return, of a reviving of far higher ideals of living than prevail today.

In a few works of a few men, high-minded but hardly aware of their evolution, are found ideas and suggestions (to them possibly casual) which may be regarded by us, without too much preconception or insistence, as indications of growth toward that purer, broader, perhaps especially instructional, mysticism of the future. True Mysticism is the highest, the deepest, philosophy; it is philosophy's quintessence, the stimulus and the reward. True Mysticism recognizes and includes all relations and connections, yet always seeks to rise above them into identity.

That effort is the very nature and particular function of Mysticism; and some perception of identity, of oneness with the Whole, is expressed again and again in the higher

thought of today. The writers who send out this thinking belong to all Humanity. Wherever they may live, their importance is not limited to any one country. In them all, Mysticism, as such, is unformed, hinting at what may not be fully understood. Yet the philosophic thought of MacTaggart, the science of Schrödinger, the humanistic reaches of Taylor in *Richer by Asia*, and the not wholly fortunate blending of religion and science in Stromberg's *Soul of the Universe*,—all these, whatever else they contain of much or little value, show their authors to be moved by a common impulse toward the mystical.

These writers do not use the word mysticism, and there is no intention here of foisting it on them or on the public. But, for students of philosophy, the connection and the scanty proofs here given are worth consideration, even though the writers themselves have no idea of their philosophical relation to Mysticism. They each create their own methods of seeking and their own phrasing of what are in essence similar experiences. Usually they avoid all references to any personal god or to any theology, and they often use phrases for general or evolutionary principles instead of names or words corrupted by time.

This kind of recent thinking represents what in ancient Mysticism was the scientific aspect. At that time this line was kept distinct from the religious and the ethical—distinct, as springing from other powers in man, but not separate or opposed. If the Platonized science of Max Planck draws near to the science in old Mysticism as taught in the Greek Mystery Schools, what is the harm in calling it mystical? If Einstein's high physics approaches ideas and facts such as were recognized by ancient Mysticism, the dignity of his work is not lessened by being so classified. A perception that such modes of thought possess mystical qualities permits the word "mysticism" to regain in itself, and to mean for the public, a more universal or synthetic quality than any other word. Pantheism emphasizes the *theos* idea; Pan-humanism, the human aspect. Mysticism combines both. Such thinking, seeming to foreshadow a modern mysticism, thereby clears off some of the dross that has begrimed a noble name.

There are many other points of light in the sky of current thought and it is instructive to recognize these hints of change in attitude of mind as *renewals* of concepts held long ago. Many of these writers may be intuiting the possibility of far more than they have yet experienced. The connection, in that case, between these writings and Mysticism lies in their genuine philosophic quality, in the unrealized intuitions, and especially in their instructional altruistic values. For it must be remembered that genuine Mysticism not only teaches the soul that rises to high mystical states, or even the mind that passes into descriptive analysis of these, but goes

out at once into broader service.

Another indication of such thinking is the book called *The Life of Science*, by George Sarton, Professor of the History of Science at Harvard University. To perceive and express that "Life" as Professor Sarton does, is to have joined (however unaware) the host of those who from immemorial time have undertaken the upward climb which makes the mystic.

A third line of similar thought is carried on by a group of philosophic investigators headed by O. L. Reiser, Professor of Philosophy at Pittsburgh University. He is the author of several noteworthy articles and books, one of the latest being *World Philosophy : A Search for Synthesis*. Scientific humanism is the name adopted by this group for the method and goal of their work. The following are some of their ideas :—

Scientific humanism is an attempt at synthesis, an endeavour to collect the knowledge and vision of all ages. The perceptions by past seers of the nature and meaning of life are focused and re-expressed for present understanding; their validity is tested by scientific principles, and an effort is made to extract from the results a pattern for better human existence. Besides, back of such a collectivity of vision purely human, Synthesis points to cosmic or archetypal influences, which provide the unifying force for human evolution. Thus, scientific humanism is rooted in an assurance that we are living in a unified, dynamic and evolving universe, and that there is some hope of an ultimate synthesis of knowledge.

This kind of humanism is as impersonal as any scientific hypothesis and the care taken to shun theological personalizing is proved by a definition of divinity, in a Reiser article, as the power to create, to originate, to grow morally into a larger life of freedom—the dynamic process of growth is the human essence, and the essence of divinity as well.

The author proves himself, in the few lines quoted, a philanthropist and a moralist. He sees philosophy and altruism as identical, and he has recently expanded his idea of the close relation between humanism and morality into a pamphlet, *Scientific Humanism as Creative Morality*. A crying need of our time is that for moral perception and action from a sound philosophical basis, such as strong, questioning men can accept. His results may be limited by his cool, entirely intellectual style —perhaps on this point he is lingering under the influence of writers too "scientific" in manner to be humanistic in feeling—writers whose extreme impersonality is refrigerative of human experience instead of ripening it.

It is pathetic too that the philosophic synthesis of knowledge as given to the world in Theosophy is not recognized by this group of thinkers, yet in the theosophic synthesis seems to be the starting point of their ideas. Independent though their work may be, or appear, it can hardly fail to bear witness to the actual spreading abroad of the

Eastern Philosophy.

Men of the early humanity were taught to see the divine qualities in Nature—they were taught, for example, to work at agriculture, building and metallurgy, in harmony with those divine qualities, instead of destroying or ignoring these as is done today. These teachings were the foundational part of the old Mystery School instruction, without which the strictly philosophical would have been left unsupported, but spiritual powers and laws were always at the base of this varied instruction. If those ideas of the unity and harmony of all life with its Source had been continued, science would not now be blundering materialism; and ordinary religion, psychism.

When man, the universe, and the deific Cause of these are seen to be ONE, not separate, though distinct, the physical is not despised or any work connected with the "daily needs." But gradually physical work came to be thought beneath the notice of philosophers and teachers. As for the Earth, it gradually became only an object of spoliation. To care for one's *home* is a strong impulse in men. In the early days the Earth was understood to be man's home, and men were taught to care for it as such. Today, especially in America, the Earth and its rich resources are being ruthlessly destroyed, sacrificed to the reckless desire for wealth and pleasures, or to the senseless actions and fear of war. Even domestic life has largely lost its sacredness, and is given up for the supposed needs and satisfactions of money-earning. Many Americans are so anxious to diminish *work*, and are so busy in creating or in using household gadgets and push-buttons in order to escape "drudgery," and so be free to "take vacations" and have "play-times," that their homes have become only sleeping-places, if even that.

In the ancient days, the daily-life parts of old Wisdom as well as the high philosophy were kept harmonious with the deific Source of all. But in modern times these thoughts have almost left human consciousness,—almost, though not quite. For some few of us are seeing the follies of past and present behaviour. Some few are really trying to stumble back—we call it "endeavouring to progress"—to those old practical forms of Wisdom—we call them ostentatiously "Household Arts" and "Agricultural Sciences."

To all such, another book, now published in the U.S.A., will be welcome, Dr. L. J. Picton's *Nutrition and the Soil*. Does this not sound extremely unmystical? Indeed, yes. But that is an important point in this present argument, namely, that the scientific aspect, the strictly Nature-aspect, of old Mysticism is, unaware and under other names, being revived, bit by bit, faintly, but importantly.

If the great depth, height and breadth of ancient Mysticism are ever to re-become our just inheritance, modern people have to feel

their way back to a recognition, and a positive protection, of the Divine Essence in trees and plants, in animals and birds, in the planets and the Earth, and in other men and women. They have to become sympathizing workers with *all* Nature and with all mankind. This must be our future Mysticism, our search for identity in all. And when we have reached that, we shall find it not essentially different from the ancient Mysticism.

KATHERINE MERRILL

MAN AND NATURE

The vital importance to human well-being and even survival of the implications, social and international, of the "Impact of Science on Society" makes the launching by Unesco's Natural Sciences Department of a periodical under that name significant and hopeful. The first issue (April-June 1950) contains a pertinent bibliography of material in English and abstracts of addresses by American and Danish scientists. Bibliographies for other languages and abstracts of addresses in other countries are to follow.

We doubt whether the issues have been better stated, however, than in the Unesco Pamphlet brought out in March on "The Social Implications of Science" by Prof. Kirtley F. Mather, President-elect of the American Association for the Advancement of Science. Among the excellent points that he makes are the inescapable interdependence of men and nations in an age of science and technology, nature having denied self-sufficiency in natural resources to any group or nation, and the fact that many hydro-electric developments, for example, demand constructive international co-operation.

"Science and technology," he declares, "have charted the road to survival," and "Mother Earth is rich enough to nourish all her offspring" but

> either all of us together, regardless of race or creed, nationality or economic circumstance, gain lasting security as inhabitants of the earth, or we all go down together in a universal doomsday.

That he calls "the most basic of all the social implications of modern science." But the appeal to expediency is not enough. There is a "new temper of respect for fact," but mere increase in knowledge will not save us.

> The ethical consciousness of each man must be greatly strengthened, renewed and improved, if civilization is to be saved from catastrophe. The well-springs of good-will lie deep within the spirit of man....Science discloses the imperative need; something that transcends science must assist men to respond to this challenge of our time.

"EVIL CANNOT BE CONQUERED BY EVIL"

[This thesis, basic to the doctrine of Non-violence, is here challenged by **Shri G. R. Malkani,** long the Head of the Indian Institute of Philosophy at Amalner, and defended by **Prof. N. A. Nikam** of the Maharani's College, Bangalore, whose reaction to Shri Malkani's paper we had sought. Professor Nikam deals ably with several points but has not taken up specifically Shri Malkani's implied repudiation of the power against evil of a "purely spiritual force" unbacked by physical might. Have we not seen an overwhelming demonstration of the effectiveness of the ideals of Truth and Non-violence, reproclaimed by Gandhiji, in the winning of India's freedom as a free gift ?—ED.]

I.—BY G. R. MALKANI

It is a soothing moral precept that evil cannot be conquered by evil. But, like all precepts, it has a very limited application and is theoretically vague. It is possible to argue that good may come out of evil, in which case "evil" becomes a relative term.

There are things which we regard as evil, such as killing or destruction of life and property—*himsa*. But in war the power to kill has a value. In other words, the greater evil conquers the lesser. Can we say that evil is not conquered by evil ?

We shall get out of this difficulty by arguing that our notion of conquest is wrong. The suppression of evil by brute force is not conquest over evil. Evil simply goes underground. The spirit of hatred and of vengeance rankles in the hearts of those who have been the victims of violence. We have not conquered through moral regeneration, which is possible only by employing non-violent means. We must touch the conscience of those who have gone astray. There will then take place a spiritual conversion which will have no taste of evil in it and which will spread its fragrance all around.

This is a noble and sublime task, if it can be done. It can be done under certain very favourable conditions. Those conditions may be stated thus: (a) A certain injustice has been committed; (b) the victim thereof resents the injustice; (c) the victim is quite competent to use physical force to undo it, but he would rather suffer than retaliate; (d) he entertains no ill-will whatever happens, and convinces the aggressor that the latter need fear nothing from him; and (e) lastly, there is a time-lapse of silent suffering long enough to initiate a process of moral regeneration in accordance with the cultural level of the aggressive party.

These are conditions difficult to fulfil. A strong man would not allow himself to be bullied just to satisfy a principle; and a weak man's non-resistance is always suspect. If

non-violence is carried to extreme lengths, the earth will belong to the brute. It is but moral commonsense that sufficient force should be employed to deter the brute. He can then be persuaded to change his ways. Moral suasion is mixed with actual violence, which is an evil. The brute immediately understands the latter, and he is thereby put in a frame of mind that is conducive to the acceptance of moral suasion. Has not evil conquered evil? It is the naked force that has done the trick, although the force has got to be augmented by the appeal to reason and innate human goodness. There is no doubt that in the majority of cases, the voice of conscience is heard only when brute force has failed, and with it has gone the intoxication of power. Man then becomes reflective and self-critical. His faith in force has received a setback.

As in the case of the individual, so in the case of communities and nations. The latter too can be unreasonable and unjust. An unreasonable community is always the aggressor. It relies entirely on its physical force fed by certain false ideas and prejudices. There are no greater demoralizers than prejudice and passion. They make one blind to all moral issues and to reason itself. How shall men under their influence see light? They are mental abnormalities that cannot remain silent or innocuous. They vitiate the whole outlook, so that the worse appears the better. A prejudice in the sphere of religion, for example, can feed the self-righteousness of a fanatic. Persecution would appear to him a hallowed undertaking. To kill the unbeliever seems to him the gateway to Heaven. How can he be brought to see reason? Not by persuasion, not by reason, not by utter self-sacrifice,—but only by a demonstration of the futility of the instrument of brute force on which he relies.

Is it, then, a lofty idea to preach to social groups and to nations to eschew all the paraphernalia of force and to be prepared to sacrifice themselves on the altar of non-violence? Is it not loftier still to advise them to keep strong physically, but at the same time to keep conscience clear and the "ends" of national endeavour *pure*? There is no substitute for this combination of force and moral ideals. A nation need not, and ought not to, give up fighting and preparedness for fighting. The skills of war will build up its physical stamina and the will to live in accordance with its own cultural ideas. What is needed to modulate and to modify the physical force is the sublime emotion of compassion and the moral law of good-will. When the enemy has been defeated and brought to see reason, it is time for these noble virtues to come into play. To be kind and compassionate to the enemy that is laid low is to recall him to the paths of virtue. "Do not wreck vengeance on the defeated enemy, but show him positive charity" is a nobler precept

than the onesided and vague precept, "Do not return evil for evil."

It does not appear wrong to us in the least that Christian nations in the last war physically opposed and defeated the Fascist nations. No amount of Gandhian guidance could have availed to bring reason to the brute. What appears unmistakably wrong to us is the callousness to the enemy after the defeat. The fear of resurgence can be overdone. A few precautions for at least a decade or two would perhaps have been quite effective for reasonable security. No nation can forever be kept down. Risks will always arise in one quarter or another, and they ought to be taken. But the principle of charity ought not to be put in cold storage because of a vague fear for the future. We defeat evil completely and truly only when the success of physical force is crowned by the example in practice of charity. It is also the measure of the righteousness of a war. As against this, it is pedantic and doctrinaire to preach unadulterated non-violence in season and out of season. There ought to be a balance between the physical and the spiritual.

We are time and again exhorted by Congress leaders to practise the Gandhian principles of non-violence. The people in their turn want to see a sign that the leaders themselves are not intimidated by a show of force; and that where national interests are concerned they tolerate no nonsense. It is time the leaders looked into themselves.

Can evil be conquered by evil? The answer is, yes *and* no. Evil can be conquered by evil, because the employment of physical force clears the ground for the practice of the higher virtues that can effectively and truly conquer evil. Evil cannot be conquered by evil if the law of the jungle has unlimited scope. The precept that evil cannot by conquered by evil is open to the cheap interpretation that there is a *purely spiritual force* that can conquer every kind of evil without the backing of a physical and non-spiritual force. To lay one's self as an oblation on the altar of non-violence is no victory over evil, if by victory we mean not self-immolation, but the recalling of the aggressor to the path of righteousness.

G. R. MALKANI

II.—BY N. A. NIKAM

F. H. Bradley has defined Metaphysics as the giving of bad reasons for what we believe upon instinct. It is difficult, sometimes, to decide whether our "instinct" is bad or our "reasons" are. Supposing "Evil cannot be conquered by evil" to be a "moral precept," as Prof. G. R. Malkani calls it in the above essay, and supposing also that, "like all precepts it has a very limited application and is theoretically vague," is not the proposition that the lesser evil can be conquered by the greater

also a "precept"? If so, "like all precepts," has it not "a very limited application" and is it not "theoretically vague"?

Besides, there is confusion as to whether, when Professor Malkani says, "like all precepts," he means like all moral precepts or like precepts in general. *A moral* precept implies an unconditional moral obligation; a moral precept is an *Ought*, *e.g.*, "Speak the Truth." The moral agent *ought* always to do the right. When Aristotle said that the moral agent ought to do "the right things for the right purpose in the right manner at the right time," he did not imply that a "moral precept" had a very limited application; rather, he insisted, by his qualifications, that whatever be the manner of his acting and the time, the moral agent ought *always* to do the right. It is not suggested that this distinction is not known to the writer, but there is considerable ambiguity of thought and language when he says: "It is a soothing *moral* precept" and groups it with "*all* precepts," etc. (italics mine).

We have to distinguish between resisting evil and resisting evil by evil. Non-violence is not inconsistent with the former. Non-violence is not submission to evil but resistance to evil by a very different method. Non-violence resists evil with the only weapon that both the strong and the weak can use, and which both hold dearest, *viz.*, their own life. Therefore it is "non-resistance." It is the refusal to take another's life in the act of laying down one's own that is Non-violence. It is argued: "But in war, the power to kill has a value." Yes; only if "to get killed" has a value.

It is argued also that "if non-violence is carried to extreme lengths, the earth will belong to the brute." What are the "extreme lengths" to which it could go? Non-violence is, like Truth, the same in thought, word, deed and personal example. But supposing Non-violence is *not* carried to "extreme lengths" will a "limited" use of violence save the earth from the brute? And who is to decide what a "limited" use of Non-violence is, especially when the doctrine that "Greater evil conquers lesser evil" is being propounded? Besides, it is meaningless to argue that, if my enemy takes my life without my taking his he will survive and go on multiplying while I and mine become extinct. How do we know that he will not commit suicide? If others' life has not for him sufficient value for him to let them live, how will his own life acquire a value for him?

And what is true of individuals is true of states; the same law governs both: "The eater eating is eaten."

That "evil can be conquered by evil" must mean, it is suggested, that a "greater evil conquers a lesser." Note the word "conquers." That had, perhaps, been our hope but experience and history have proved the contrary. That a "greater evil conquers a lesser" means that the search for ever-deadlier weapons

must go on; but no weapon, however deadly, can translate the hatred within or protect us from the Fear.

In reasoning we avoid the fallacy of the vicious regress; so in action we ought to avoid getting involved in the *Karmic* regress. When a greater evil has been let loose on the world to conquer a lesser, how can the greater evil be controlled? Says the Upanishad, "That which was created started running away." Even so with the "created force" which we have witnessed in our age: a "greater evil to conquer a lesser."

Professor Malkani says: "No amount of Gandhian guidance could have availed to bring reason to the brute." What if the aim of the "Gandhian guidance" be to *prevent* the human being from becoming a brute? The "Gandhian guidance" cannot be restricted to killing or not killing on the battlefield. It is an integral philosophy of life, covering our economic, social, political and international activities. It is not in war alone that man is brutal; he is more so in the economic and social conditions which he has created; these have dehumanized him.

Whether wars could be abolished or not is an irrelevant question because, if these conditions continue, there will always be wars and, if war is "total" as it is now threatening to become, war will abolish itself. There will not be even the "brute" to inherit the earth. "War" and "Peace" have become relative terms in the structure of our society; firing has ceased on the battle front but the State cannot yet return to well-being in peace. In peace we are in a state of war. The problem of Non-violence is not to wait for "certain very favourable conditions" to arise but to change the *condition* now.

The real problem is not whether it is unethical to use force or violence; or whether spiritual force should not be backed up by physical force. The problem is: *What happens to the Agent who uses violence?* In Dante's *Divine Comedy* there is described a fight between a serpent and a human being. The battle has no end; in the process of fighting a remarkable transformation comes over the combatants; the human form gradually loses its limbs and is transformed into a serpent; while the serpent acquires limbs, and is changed into the form of a human being; and thus the battle continues. There is neither victor nor vanquished.

In doubting the efficacy of Non-violence Professor Malkani does not assert the efficacy of the "law of the jungle." I imagine that he is asserting the older proposition: "Evil destroys *itself*" in a new and more ambiguous form in: "The greater evil conquers the lesser." We know Professor Malkani to be far too wise a philosopher to mean "Do evil to conquer evil," unless he says: "Evil is no evil."

N. A. NIKAM

THE COLOUR BAR IN BRITAIN

AS THE STUDENT EXPERIENCES IT

[The little cross-section of coloured-student opinion which the English novelist and essayist, **Mr. George Godwin,** took in London and reports here is revealing, among other things, of how much all concerned miss by the setting up of fictitious barriers to friendly intercourse between man and man. The folly is wide-spread but England shows up remarkably well in this cross-section, compared with areas of less enlightened practice, like South Africa and the U.S.A.—ED.]

In British Columbia some years ago I heard from a coastal Red Indian the following account of how the Great Tyhee created man. He explained:—

Now, the Great Tyhee decided upon the creation of Man. He therefore lit his oven fire and prepared a great dough. Three loaves he made, all of the same size, all of the same ingredients. These were placed in the oven and left to bake. But, alas! all did not go well with the Great Tyhee's projcct. For one loaf was burnt, and one loaf was not quite baked, while the third loaf was just baked to perfection.

That, the old man explained to me, was why there were coloured and white men—the over-baked and the half-baked. That, too, was why there were Red men—the perfectly baked (and, by inference) the perfect handiwork of the Creator.

This legend, is of interest, as are many more, because it throws some light on the behaviour of men in their relations with one another when the difference between them is that of colour. Each race, deep down, I think, believes itself superior to the rest. And the distinction of pigmentation and facial characteristics looms larger than the common denominator of identical anatomical structure—the ingredients of the three baked loaves!

Much has been written on this great problem which recently was the subject of a UNESCO Report. The purpose of this brief paper is limited in scope: it is to enquire into how the Colour Bar is experienced by at least a few of the coloured students who come to the British Isles to pursue their higher education.

The most direct method of getting at the facts seemed to be to ask a number of students directly about their experiences and to report their answers. The result may seem somewhat pedestrian if sensational disclosures are expected; but it has, I think, a greater evidential value than the citation of extreme cases, and it possesses the virtue of authenticity.

It so happens that I live and work in one of the Inns of Court. Day by

day, one sees about this umbrageous backwater of the city large numbers of men and women students who have converged on London from many widely separated parts of the earth, and who represent a diversity of races and differing cultural levels. It was among these that I sought my facts.

The first student with whom I chatted was a handsome and magnificently built West Indian. The West Indian is, of course, of West African origin, his forebears having been seized and carried overseas during the days of the slave traffic. This first man I met, poring over a law-book, represented in his person the pure-blooded African. But he had never been in Africa, and his social and cultural background was that of the West Indies, coloured entirely by the civilization of the Western world.

Before quoting this student let me say this of him, and of the other students with whom I have talked: In every case my approach was met with charm and courtesy, with what would be termed in England *good breeding*. I think this an interesting point, for it suggests that races, generally regarded as at a lower cultural level than the peoples of the West, may possess a natural standard of courtesy equal to that of the latter.

My West Indian—I will call him Mr. A.—had had the advantage of friends already settled in London and was thus able to go directly to lodgings where his colour would be accepted. This was in a remote suburb of the city. Finding this inconvenient and expensive, he moved to Maida Vale, which is accessible to the centre of things at small cost for transport.

His experiences may be summarized thus: So long as he pays his way the coloured student is received by landladies with little or no distinction between him and a white student. He felt, however, that he was kept, perhaps, somewhat at arm's length. This, of course, might be accounted for by the circumstance that the average landlady would be untravelled and not particularly highly educated or cultured, so that to her the Negro might seem a somewhat strange, alien and unknowable being.

Mr. A. had never been subjected to rudeness in public vehicles, restaurants or elsewhere. But he recalled one occasion, and did so with the greatest of good nature, when he had been made to feel that he was regarded with some distaste. The occasion was trivial, but perhaps significant. He had gone to the Central Hall, Westminster, to hear a classical concert, being, like most West Indians, a lover of good music. The audience was being conducted to the seats by ushers. But when the Negro presented his ticket a distinction was made in his case; he was not shown his seat, but left to find it for himself. From the telling of this episode one felt the sensibility of the teller. He had been subjected to a trivial public slight; he shrugged his shoulders, as it were, and accepted it. "After

all," he smiled, "I was able to find my seat after a bit; I am not a child."

That sort of thing undoubtedly exists. It manifests itself in numerous small transactions of daily life. For example, in restaurants the coloured man will sometimes see that a white waiter dislikes to wait upon him. So he contrives to avoid a situation which makes the white man subservient to the coloured.

Mr. A. made another point of interest—one against his own people. He said that very often inexperienced students behaved badly in their lodgings and came into clashes with their landladies. Here he blamed the students and not their English critics, which gave me a warranty of this very pleasant young man's sense of fairness and his sensible attitude to the problem.

Mr. N. is about 40. He is a West African Negro of pure stock, exceedingly black, with grey, tightly kinked hair. He has been 20 years in England, working as a Civil Servant. He came first as a youth to study; he matriculated and applied for admission to an Oxford College. His father, a merchant, was able to allow him £500. a year, so he was, at that time, comparatively wealthy. He lived to discover that money is a very important factor in determining the prospects and reception of the Negro student in England. He repeatedly applied for entrance to this college and that, but Oxford was always full, it seemed, and his dream, after 3 years, was as far off as ever. At this juncture he met an Oxford man of distinction to whom he told his story. This man became his friend. He diverted a journey to Scotland to return to his old College to state the case of this African seeker after knowledge. Within 48 hours the entrance papers were posted to the candidate and a place was found for him.

At Oxford, Mr. N. did not find any discrimination against himself. Being quiet and studious, he fitted himself into the new way of life without difficulty, graduated with honours and returned to London to read for the Bar.

Mr. N. summed up his views as follows: In England the coloured student who has an ample allowance finds friends (*sic*) everywhere. But when funds are low or small, he encounters adverse discrimination. If, because of his financial limitations he seeks lodgings in the poorer quarters of the city, the people are at first friendly, but continue so only on their own conditions. These are that the coloured student shall conform. He must be prepared to spend his evenings in local "pubs," play darts, take an interest in Pools, in dog-racing, football, and so on. It is when the coloured student finds himself in the curious position of being culturally superior to people who assume their superiority over him, that he is made to experience the bad taste of alien corn.

On the other hand, in the more select quarters of the city, a student able to pay well, is met with civility

and a surface friendship; but he is kept at arm's length.

One curious thing Mr. N. told me: People were very friendly in private, but shied off from any public admission of acquaintanceship. He had, he said, given offence by greeting, in the street, girls whom he had found friendly in the house where he lodged. And this had wounded his feelings.

Here, I think, one can see a simple reason why there is so little contact between the native population and the coloured student. It springs from shyness and a desire to avoid being conspicuous on the part of the white girls who fear, perhaps, the later acid observations of the narrow-minded and malicious—"I saw you in the street with a black man!" That sort of thing.

Mr. N. was a trifle tart in his references to English girls. In his experience, he said, the Negro could find many willing to associate with him, provided he was in funds!

Such a criticism cannot be ignored. Nobody who was in London during World War II can have failed to see how a certain type of adolescent girl associated with the men of the American forces, both white and coloured; they probably did so because these were the highest-paid troops!

I spent a long afternoon with Mr. N. He had come to my chambers somewhat reluctantly but when he went he expressed a desire to return. He said: "I am often very, very lonely." I invited him cordially; and I hope he will come again.

Some of the questions posed to me by Mr. Y., I confess I was unable to answer. Mr. Y. is about 25 and comes from Lagos. He is preparing his Bar Final examination, and proposes to return home to practise. These are some of the points he made: The Scots and North Englanders are more friendly to coloured folk than the people of Southern England. The Irish are friendly but unreliable, being changeable in their attitude. He did not like them for this reason.

He had, himself, got on well with the English, but knew of many rows between African students and their landladies. This was due, he thought, to the sensitiveness of the latter and their propensity to take offence. He preferred the company of his own people to that of the English and used the fine Club (run by the Government) which makes a rendezvous for coloured students in select Hans Crescent, Knightsbridge, London.

Mr. Y. came to England in order to qualify professionally as a barrister. Though he did not raise the point, I wondered at a policy which requires students from remote African colonies to go to the expense and inconvenience of coming to England for this training when a local Bar could very easily obviate this tremendous handicap upon the poor African student.

Mr. G. is from the Malay Peninsula and is of mixed origin. He has,

one guesses, a predominant Chinese strain, though he is far darker in colour than a Chinese. He has Burmese blood, and, one suspects, other strains intermingled. He comes of a very wealthy family and was educated at Harrow and Cambridge. He, too, is reading for the Bar.

Here is a case differing in every respect from that of the Negro student. In every English Public School, not excluding Eton, coloured boys are received on terms of full equality with native pupils. Often they distinguish themselves and achieve great popularity with their school-fellows.

Mr. G. has had a thoroughly good time in England. He has been received socially everywhere; he has made many friends.

Nevertheless, the Colour Bar affects the old Harrovian in another way far more acutely than it does the Negro from a primitive West African tribe. During his years in England Mr. G. has acquired the English way of life. Indeed, he scarcely remembers the Singapore of his early childhood. But he is to return to Singapore when his professional education is completed. What then? In England, he has been received as a charming, cultured man from the East. There has been no Colour Bar discernible for him. He is proud of his great school, his university, but in Singapore he will still remain of that section of the community which is barred from the "best" Clubs and from the homes of the "best" people! When Mr. G. goes home the fine houses of the rich Chinese and the homes of all folk of Oriental or mixed blood will be open to him, but seldom the home of a European.

It seems to me that, as things are, it is a cruel and mistaken policy for parents of Asiatic blood to send their children to Europe for their education. By doing so they bring on them inevitable suffering on their return home to conditions humiliating to a degree.

"Why," Mr. G. asked me, "does one not encounter the Colour Bar in France?" I think if one could get the true answer to that question—and I was certainly unable to supply it—one might uncover something of this curious mystery. In France a coloured man may be told that a hotel is full, but he knows then that it *is* full; and the proprietor will generally be at pains to find his patron alternative accommodation. In England the "Sorry, we are full" is a formula well understood by the rejected coloured patron.

The Colour Bar in daily life, then, operates in a number of ways as it touches students educated in the British Isles. There remains one other aspect of interest: how are matters between Eastern, African and West Indian students among themselves?

From a number of answers given me to this question I think the following summary is a fair statement of the general position:—

Students from India and Ceylon are highly conscious of caste, as between themselves. All Indian students regard themselves as superior to the pure-blooded African and mix very little with him, and then only at the level of formal exchanges. The Eurasian is gregarious and sociable, without colour or other racial consciousness save *vis-à-vis* the native English, where he is apt to feel a certain sense of inferiority (which makes him at times "prickly"). The West African—and most African students hail from the West Coast—considers himself the equal of the West Indian Negro; but the West Indian Negro does not share that view.

These notes are, admittedly fragmentary, but they do at least reflect the actual experiences and views of men now studying in London. I would sum up what has been told me by saying that the Colour Bar is not a serious problem in England, but that the coloured man is, as a rule, kept at arm's length; that the time is not yet that he is fully accepted as a brother and a man.

GEORGE GODWIN

PAPER AND FORESTS

One of Unesco's constitutional obligations is to "further by all possible means the use of the instruments of mass communications in the work of advancing the mutual knowledge and understanding of peoples." One study which it has recently published is "The Problem of Newsprint and Other Printing Paper," prepared by the Intelligence Unit of *The Economist*, London. This not only furnishes information on paper-making but also, in its detailed analysis of the factors affecting the supply of and demand for reading paper, offers the factual basis for adjusting shortages in supply and inequalities in distribution of this commodity. It also reminds us how important paper is to modern civilization. To quote from the Foreword:—

> ...paper for printing books, magazines and newspapers is a material essential to the development of education, science and culture and to the effective enjoyment of freedom of information both within and between countries.

World conditions obviously demand large supplies of paper for the dissemination of news and views, and industrial waste furnishes only a varying percentage of the demand for pulpwood. It is not only sentimentalists who see more value in a living tree than in much of what appears in the press, but it is matter for congratulation that for meeting the continuous and growing demand for pulpwood good forest management is indispensable. Short-sighted modern man, insufficiently impressed by the vital importance of forests to agriculture, their contribution to the conservation of soil moisture, the stabilization of climate and the prevention of erosion, may be moved by the threat which reckless deforestation offers to his daily newspaper!

CHILDREN WITHOUT FEAR

[**Dr. M. V. Govindaswamy,** Superintendent of the Government Mental Hospital, Bangalore, delivered at the Indian Institute of Culture in that city, on July 13th, 1950, the interesting and practically valuable article upon this vitally important subject which we publish here.—ED.]

I am going to emphasize obvious commonplaces, but this emphasis, in these troublous and difficult times, may not be inopportune. What I am going to stress is the importance to the world that children should grow up feeling secure, fearless and happy.

The problem in India so far has been to protect children from physical illnesses. Infant mortality has been great in India. Childbirth has always been a difficult event, not only for the mother, but also for the child. The period of growth also has been difficult. One has to protect children from infectious diseases, respiratory and abdominal ailments, and also from illnesses that arise from under-nutrition or improper feeding. These are some important causes of the high infantile mortality. Being preoccupied with such problems, people have not been able to bestow attention on the other aspects of children's growth and upbringing. So a talk in India about the psychological aspects of the growth of children, how they should be brought up and what they should be, often appears not worth while, because people feel that the real priority where children are concerned, is to prevent the avoidable physical illnesses of children.

Many thoughtful people are realizing, however, that, whatever the conditions in India might have been, there is another aspect to this question—the emotional aspect, and that parents should know how to rear their children so that they might develop into responsible, adequate citizens and also so that their parents and the nation might be proud of them.

A few months ago I had the good fortune to be in Europe and in America. In some countries I found children taken care of very adequately, not merely from the purely physical point of view, but also from the psychological aspect. Switzerland is probably one of the few countries where, from the time a child is born, it is taken care of by the State. Not only are there adequate nurseries, very adequate medical inspection, very adequate hospitals for both the mother and the child, but also the educational system is so beautifully co-ordinated with the Medical Department that no child can escape the attention either of the educationist or of the doctor. This is true to such an extent that many parents find it almost a nuisance. Still, people in Switzerland realize that the wealth of the country lies not in its

hotels or in its tourist traffic or even in its machinery, but in the way they can bring up their children. You find the best children's hospitals in Switzerland. The Swiss medical and psychological associations working with children are easily the best in the world.

In Mysore, until recently we had some kind of medical inspection of school children. It is unfortunately getting to be rather slack now, perhaps for financial reasons or for lack of personnel. If the people in charge of the administrative aspects of children's health can pay a visit to Switzerland and see some aspects of the work with children in Geneva or Zurich, it will be of great benefit.

That is so far as a very rich country is concerned. You come to a poorer country, Holland, and you find that what matters there also is children. The best institutions for mentally defective children are in Holland. That does not mean that the children in Holland have a tendency to become mentally defective, but the Dutch are able to look after such children much better than we do.

As a contrast we have in India, about four million defective children. These include backward children of all grades, and children showing behaviour disorders, who require specialized psychiatric, social and educational care. The epileptics alone would be not less than one in five hundred of the population. At least one child out of every thirty children born would require special psychiatric care and treatment.

This is in addition to the adult patients who at a conservative estimate number about ten million. This figure includes patients who, because of their anti-social behaviour, would require institutionalization, and the large number of psychoneurotics, and patients suffering from various psycho-somatic illnesses. For a total of at least fourteen to fifteen million patients in India, including children, we have hardly twenty institutions with less than ten thousand beds, and about thirty well qualified mental specialists. This is the unfortunate state of affairs here.

In Holland and Switzerland, as we saw, the children's care is excellent. So also children's mental hygiene in Denmark and in Sweden is excellent. But in France, you feel greatly depressed at the state of things. One factor, perhaps, is poverty; and the country has not been able to recover sufficiently from the after-effects of the war. In addition to that, France has been a refuge for many homeless children from various parts of Europe, children who, in spite of the fact that organizations are trying to do their best, have no homes and no adequate care and so you find conditions very depressing.

You see there children with fear because they have no homes to live in, nothing to eat; no real love or security and any little kindness they receive they have to accept as a sort of charity. You must remember that children are exceedingly sensitive; much more so than the so-called

adults and they are very receptive; not only receptive to kindness, but equally receptive to cruelty and indifference. When this indifference is masked or when persons react in sporadic outbursts of so-called hospitality and kindness, children feel resentful and react in a difficult manner.

You find large numbers of children homeless, some in so-called foster homes and quite a number of them out in the streets as vagrants. In a sense, it teaches them responsibility of a sort and ability to care for themselves, but at the same time you find amongst them juvenile delinquents, children in gangs, suffering from disease and totally reckless. You may have read reports of children in some countries taken away from home both by the Germans and the Russians. They have grown up knowing nothing of their homes and their parents. Their only security comes from a sort of feeling that they belong to a group, which is not a natural but an artificial group, a regimented group that is governed by a policy of communism. These children may seem fearless and aggressive, but their psychological behaviour is suggestive of great fear and of a sense of complete insecurity.

Then I went to America, and there, practically everywhere, I found every hospital, every clinic, having its own children's section. Not merely clinics for the treatment of children's physical illnesses but child-guidance clinics. No training in medicine is complete without adequate knowledge of child psychology. There are many reasons for this. You find that in America disorders of the type that we have here—malaria, tuberculosis, infectious diseases—are relatively rare. On the other hand, there is a very large increase in adults' illness, especially of the type of gastric ulcers, high blood pressure, asthma and headaches, due to emotional causes which often can be traced to childhood difficulties. Adequate knowledge of the psychological background of these patients is essential not only for understanding the causes of their illness but also in treating them.

It is found, then, which is interesting, that the foundations for these physical illnesses of adults were laid years ago in their childhood. This might appear a little strange, but you must remember that, when a child is born, so far as the physical organs are concerned, practically every organ is there. It only grows and develops, with little differentiation. On the other hand, the child is born with no psychological experience of any kind, so there is a greater chance of a child's developing what might be termed a psychopathology in contrast to structural pathology. It is found that the experiences of the first 6 years lay the foundations for various types of physical illnesses, not only in later childhood, but also in maturity.

One of the problems in America, as contrasted with India—where our problems are infantile mortality and

also the short-livedness of our adults —is the long-livedness of their adults (67 for men, 71 for women) The older a person gets, the greater is the reversion to childhood, in both a psychological and a physical sense. This reversion means that the psychological foundations and experiences that he or she has had acquire greater importance for the physical illnesses which he or she suffers in later life. So, to deal with physical illnesses, one has to understand child psychology, in addition to adult psychology and adult medicine.

In America the percentage of the population requiring institutional treatment for mental disorders is high. The most important thing in this connection is prevention. We have learnt within the last few years that a mental disorder can never be cured by medicine or drugs. There is no specific for a mental disorder, like quinine for malaria, because no mental disorder is caused either by organisms or bacteria or has any single specific causative factor. Secondly, if you take the brain of a mental patient and compare it with the brain of the sanest person, you find no difference between them. So we have to revise our ideas where mental disorders are concerned. We have, then, to seek other causes for them and we have to think, even from the point of view of treatment, not merely in terms of medicine or of surgery, but also in terms of psychological treatment and social and cultural treatment of different types.

We have, then, to think in terms of prevention. And prevention consists in bringing up children more or less normally. It is the children who are brought up in security, in a loving atmosphere, in a home where there are understanding parents, who develop into normal, healthy adults. So you see, from the point of view of mental hygiene, what is essential in the care of children.

One thing I suggest, where parents are concerned, is to take the position that they have done their best for the children. When children, for some reason or other, do not behave properly, there is no point in calling the parents names. The parents must be encouraged to feel that they have done their best and not made to feel guilty. Already subconsciously they will be feeling miserable when their children have gone wrong. And if the doctor who is consulted tells them that they have been guilty, it does no good so far as the children are concerned. They might have been in the wrong; their methods might have been wrong; but do not tell them that they are bad parents. I am emphasizing this because in the cases where children have to be treated it is the parents who have to be treated much more than the children. So never take a child straightway to the consultant; the people who are to be treated are the parents; they have to be advised.

Now, what are the types of problem parents? Probably most of us, some time or other, fall into these

groups, but I am talking about exaggerated cases. Every one knows that there are (i) over-indulgent parents, and (ii) dominating parents; neither of which types is good for the child. Then there are (iii) the parents who "reject" the child that for some reason is not wanted. The child may be superfluous or the parent may be selfish or, because of social duties and subconsciously, he or she might make the child feel that it is not wanted. There may be an attempt to make up for the lack of real affection and care by demonstrative outbursts of affection, to which the child reacts as to a punishment.

And then you have (iv) the perfectionist parent. For reasons which may not always be clear, during childhood or even in later life, the parent might have been very demanding in his or her own life, and she or he insists that the child must be perfect—exceedingly clean, his clothes always in order, and everything done to perfection. This attitude on the part of the parent brings about fear and uncertainty in the child.

And, (v) we have the "identifying parent," the parent who identifies himself with his children, usually the mother where a daughter is concerned and the father where a son is concerned. He sees in his son what he himself had wanted to be. He feels to an abnormal degree the failures or successes of his child as though they were part of himself. This sort of identification on the parent's part leads to feelings of guilt and opposition in the child.

I am mentioning these 5 types of problem parents only in very casual terms, so that we may know what they are. These are tendencies which exist in all of us; only when they are exaggerated do they become pathological. These are the problems. Now, what about the children? What do we have to do with them? A few simple maxims will be in order. The first thing is, that the child must feel that it is loved and wanted. This is a subconscious feeling. There is no use trying to be overwhelmingly affectionate when the child can sense that it is not loved or wanted. When a second child arrives on the scene, the mother and the father must be exceedingly careful not to make the first child feel that they care more for the second child. An occasional display of affection to the first child, even if it may mean slight negligence towards the second, will be worth while.

Second is the question of security. The child must feel secure and it can do so only when the home is secure. In India, where most homes are secure—meaning thereby that children know that they will have the same parents every year—the problem of security does not arise. Even so, however, an avoidable quarrel between mother and father or between other members of the family goes a long way toward making a child feel that it is really insecure.

Then, the child should be guided

not by fear and punishment but by affection. Fear lays in the child foundations which later in life lead to feelings of guilt, to behaviour problems and to difficulties such as bed-wetting, night-terrors and somnambulism, asthma and neurosis. These are common ailments of insecure, unwanted children, children who are punished unnecessarily.

That does not mean that children should not be punished. It is necessary, for example, if a child persists in running across the road against the oncoming trafic, that he be punished. But the punishment must be immediate and should not be severe. It should not be much more than the occasion needs, and it must be completely forgotton afterwards; the child should not feel that there is any rancour or malice.

Then you must remember that the child has animal instincts and tendencies; occasionally it hurts and wants to hurt. It may sometimes destroy what you might deem useful and valuable articles or ornaments. They mean nothing to the child. So, when it exhibits this tendency, do not make unnecessary accusations and hurt the child much more than is necessary.

There are a few other maxims. Treat the child as though it had a will of its own and also make it feel that it has a responsibility. Children like to be made to feel responsible. Never pretend that you are superior. The worst thing you can do to a child is always to treat him as inferior, and especially before other children. Never make fun of children before others. Always help the child to improve but do not make him feel inferior. The child feels acutely, if its feelings are hurt; so try to be affectionate to the child always. And, lastly, where your children are concerned, be consistent. Do not allow the child to feel that you say one thing now and will say another later. And if you make a promise to a child, keep it.

These are some of the essential maxims for making children feel secure and fearless. If followed, they will prevent a great deal of unhappiness so far as the children are concerned; they will make for harmony and make the children grow up better citizens. And that, more than anything else during this international turmoil, will be the greatest and most valuable asset.

M. V. GOVINDASWAMY

THE VALUE OF SUFI THOUGHT TO THE WESTERN WORLD

[This excellent article by **Mr. C. R. Parry** complements admirably the inspiring study of "The Mystic Poetry of the Sufis," by Prof. Said Naficy of the University of Teheran, which appeared in our June 1950 issue. This mystical sect, possessing the esoteric tenets of true Islam, naturally commends itself, by the universality of its doctrines and its broad tolerance, to the spiritually inclined of all faiths, while arousing the opposition of the orthodox ritualists.—Ed.]

The Sufi form of Islam differs so completely from all other Islamic sects that it might be called a religion of itself—and indeed one which could as well be tacked on to any other as to that of the Prophet. It is perhaps unique in this respect and thereby well calculated to be of singular significance today. And if Sufism is the religion of love—as its exponents are wont to assert—then clearly it is just what the world most needs, and perhaps the West most of all.

In the minds of many, the Sufi cult is associated particularly with music[1]—and notably music of a certain type. The Sufis, in rather striking contrast to orthodox Islam, have always made great use of music; they understand and appreciate its importance and the rôle it can play in developing the spiritual life. It might possibly not be amiss if their ideas on this subject were better known. One cannot overlook what Plato wrote in regard to music and the very important part he deemed it to play in the making of good citizens—as likewise the very disastrous effects which bad music (or the cacophony which too often passes for "music") must necessarily have on the community. If this fact were more generally recognized it is probable that much of the kind of noise with which so many are content would never be heard and this would be all to the good. It is not possible here to dwell on this aspect of Sufism but it must be noted that the Sufis, like Plato, were fully aware of the fact that the sphere of music far transcended that of the emotions. And once we rid ourselves of the erroneous notion that music is concerned with the merely emotional it becomes easier to realize that the Sufis were thinkers first of all and that the basis of their cult is soundly philosophic, that it is a viable and practical way of life.

Now, we might ask, what is the philosophic basis of Sufism and whence was it derived? This of course is not a question easily answered, but it is obvious that the Sufis owed not a little to the school of

[1] Moula Bux, for instance, did much to raise the standard of Hindu music in the 19th century.

Plato and that of Plotinus. Neo-Platonic philosophers, to the number of at least 7, arrived at the Iranian court in the 6th century and commenced to teach there. They had been obliged to leave Athens as the Emperor Justinian had forbidden the teaching of philosophy and so they settled down in Iran, where they certainly exercised considerable influence on the more cultured classes. With the Arab conquest a new situation arose, but Islam in Iran was never bigoted or oppressive and it is evident that the Neo-Platonic school of thought continued to flourish, although adjusting itself in some measure to the framework of Islam.

But little scrutiny is needed to see that the Sufi philosophy had very much in common with that of Plato and the Neo-Platonists, and that alone renders it of marked interest to the Western world. It might in fact be claimed without much exaggeration, that the best thought of Greece found a permanent home in Iran and there, blending with the monotheism of Islam, developed into an ethical and philosophical system of unique value to the West. Of course, other elements too went to its making, especially Buddhist and Christian[1] (for the Nestorians in particular had always been fairly strong in Persia) and their influence can certainly be traced. But it is to the Neo-Platonists chiefly that Sufism owes its philosophic content—although the rather crude mythology of the Greeks has been replaced by the more solidly monotheistic theology of Islam, a change not altogether for the worse. And naturally, whilst Sufism is most intimately associated with Iran, it sprang up likewise in Arabia, Syria and Egypt, where too some seeds had doubtless been scattered by the exiled Neo-Platonic philosophers, and where also the writings of Plato and of Aristotle, which had been translated into Arabic, were becoming ever more widely known.

Almost all the foremost philosophers and theologians of Iran were Sufis, as were the greater part of those elsewhere throughout the Muslim world. And—what is even more significant—they were also almost all poets, often too of no mean order. That is another Sufi characteristic, for it is not so usual for poet and philosopher to be combined in the same person, and a characteristic not unrelated to the Sufi conception of music and mysticism.

Sufi mysticism had doubtless begun to take shape before it was so named. Abu Hassim in the 8th century (*ob.* 150 A.H.) was probably the first to call himself a Sufi.[2] About

[1] Some features often associated with the Sufis, such as the multiplicity of religious orders and various devotional practices—with their inevitable abuses and excesses at times, are moreover common to Islam in general.

[2] The word "Sufi" (wool) is in sound very similar to the Greek *sophia* (wisdom)—a fact which probably led to its being so generally used rather than the more formal designation of *tasawwuf*. The Sufis wore plain woollen garments, eschewing the gorgeous apparel much in vogue with their contemporaries.

the same time there lived Rabi'a of Basra (she is said to have died in Jerusalem A.D. 753) who was the first woman to profess this cult and gained great renown both as a sage and a saint. Some of her sayings have been recorded by Farid-uddin Attar and from these it is evident she was an independent and vigorous thinker, like all the Sufis more concerned with the ethical than the dogmatic. It is typical of her that once when asked whether she hated the Devil (Iblis) she replied "My love to God leaves me no time to hate him"—a remark which strikes the key-note of Sufi theology. To Dhu'l Nun of Egypt in the 9th century Sufism owes something of a doctrinal structure, formulated in a more detailed fashion by Al-Ghazali (A.D. 1058-1111), the author of Sufi metaphysics. Dogma is not, however, the chief concern of the Sufis: as Omar Khayyam (*ob.* 517 A.H.) observes in one of his quatrains:—

> Hearts with the light of love illumined well
> Whether in mosque or synagogue they dwell
> Have their names written in the book of Love
> Unvexed with hopes of heaven or fears of hell.

Omar Khayyam was of course a poet but primarily he was a scholar and a sage, and it is a pity that Fitzgerald's selection of his quatrains (*Rubaiyat*), by which he is best known in the West, gives scarcely more than an inkling of this fact. And sages too were those greater poets such as Sadi, Rumi, Jami, and, most illustrious of all, Hafiz—the prince of lyric poets. Nor need we omit Zeb-un-Nissa, the Mogul poet-Princess.

The average Sufi was a poet. All that was beautiful was divine to him. Hence he aimed at approaching daily nearer the Beautiful. It has often been objected that the Sufis were too much occupied with natural beauty and earthly love, but in this respect they have usually been rather misunderstood. Their attitude indeed was much akin to that of Plato and Plotinus who regarded appreciation of natural beauty—of form and colour—as being the first step towards the All-Beautiful and the All-Good, and taught that creaturely loves should lead us to the love of the Creator.

The Sufis accepted the *Koran* as their text-book and, whilst interpreting it after their own fashion, were careful not to wound the susceptibilities of the orthodox. But almost any other scripture would have done equally well: it was a favourite axiom of theirs that "the ways of God are as the souls of men." They invested the rather rigid theology of Islam with a true mysticism, irradiating it with the supreme truth that God is One—the Noumenon of all phenomena, the one and only Reality—and that God is Love. And this is the essence of the Sufi doctrine. It does not mean that those are to be condemned who are much attached to the dogmas and traditions, the laws and external practices of Islam or any other institutional cult; the Sufis recognized that such persons were right in their observances since

they were in that stage for which these things were intended. But they realized too that beyond the order of law there was a higher order —that of Love, and that to those who had attained thereto undue regard to externals was rather superfluous. Though to pass from the domain of law to that of Love heavenly grace (*Fayazana*) was needed; this however would be granted those who fervently prayed for it. Which after all differs little from Christian doctrine.

The Sufi insistence on the One, on the supreme importance of the realization of oneness, of quintessential unity, on which too the Neo-Platonists laid so great stress, is again quite in accord with the teachings of the Christian theologians, such as St. Thomas Aquinas, to whom the unitive life is the ultimate goal and the supreme good, the *summum bonum*. The tragedy of society today is precisely that the vision of the One has been lost. The concept of unity is almost non-existent. And so society tends to disintegrate into an infinitude of fragments, detached from Reality and devoid of Love.

Modern Sufis of course have not failed to observe this dismal fact. It may not be amiss here to note what are proposed as the objects of their very slight missionary efforts in the West. These have been set forth roughly as follows: to bring about understanding between the followers of different religions by revealing the essential truth which underlies them all; to destroy racial, national, social and religious prejudices by establishing the Divine Parentship which embraces us all as children equally beloved of God—to create a human brotherhood and a human patriotism without consideration of class, caste, creed, race or religion, for differences only make for discord and misery; to harmonize East and West (music being deemed an important means to this end), to unite them in friendship and in the knowledge of Unity; to train the minds of men in the concept of Unity and the conquest of self, which results in true peace and self-realization; to train the individual to see the glory of God in each science and art so that the universe becomes to him a manifestation of the immanence of God; to express the Divine Love in human service and thus recognize the Beloved in every face. Such at least are the chief aims, and although evidently but very little has been attempted towards their attainment they afford a fairly clear notion of what Sufism stands for today.

Love is the solution of all our ills. The vacuum caused by its absence is the root from which they spring. Love, not fear and hate, must be the dominating motive of world politics and must be central to all our planning and our policies. And since love is the core of Sufism it is obvious that the latter has a message which merits the most serious attention. Moreover the evils from which present-day society is suffering so acutely—materialism and Mammon-worship (for the material separates

whilst the spiritual unites)—are just those for which the Sufi ethic offers a most effective remedy. Its influence on the West therefore cannot but be most salutary. And as we have seen it is quite in harmony with the Christian message: it is in fact eminently adapted to make an indifferent Christian into a more perfect one, and might often prove the best means to this end. The Sufi ethic indeed provides an excellent tonic with which to invigorate our sickly civilization, to reintegrate what passes for modern civilization into something more worthy of the name.

C. R. PARRY

ECONOMIST AND ARTIST

Dr. B. Ifor Evans, well-known English literary critic and Principal of Queen Mary College of the University of London, writes in the September *Yale Review* on "Lord Keynes and the Arts." Lord Keynes is so well known for his contributions to economic theory —"as fundamental," Dr. Evans writes, "as those of Galileo to astronomy," that the economist threatens to overshadow in public remembrance the "encourager and instigator of artists." The vivid and devastating portraiture of the Versailles conferees in his *Economic Consequences of the Peace*, prove Keynes' own great literary gifts, but he deserves to be remembered also as the discriminating collector of books and paintings, the most distinguished patron of the ballet in England, the founder of the Arts Theatre in Cambridge and the Chairman of the Arts Council, who succeeded in winning for the arts in England "State patronage without State control." Keynes had been at the centre of a brilliant circle at King's College, Cambridge, before the First World War had brought its disillusionment and its challenge to gracious living.

Yet he never, Dr. Evans is convinced, looked upon his financial and economic studies as the whole or even the major part of life, forced though they were, and as, we may add, economics still is today, "to an undue importance by the harsh and ill-adjusted values of our time." It is encouraging that Keynes affirmed his faith that at no distant day

> the Economic Problem will take the back seat where it belongs, and the arena of the heart and the head will be occupied, and reoccupied, by our real problems—the problems of life and human relations, of creation, and behaviour and religion.

INTIMATIONS OF JOURNEY'S END

[**Charles J. Seymour,** whose thoughtful survey of human progress towards Reality we publish here, is the author of several books on para-normal manifestations, including *This Spiritualism, Curiosities of Psychical Research, Behind the Seen* and *The White Light.*—ED.]

As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality;" but only when we have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya.

H. P. BLAVATSKY, *The Secret Doctrine*

How does one know when he has "at last reached reality"? Perhaps the simplest answer is that one who asks may be assured that he is not at journey's end. No "place" has to be reached, of course, but an inner condition of awareness attained. Perhaps this is the only required answer. Necessarily awareness is aware of that which has to be apprehended; self-evidently, the Knower knows.

However, in the course of my own striving to traverse the Path I have drawn up, and from time to time addressed to myself as questions, these notes, or criteria of progress, as reminders of the distance that separates one from the absolute Consciousness:—

Have you ceased completely to identify yourself with the flux of mental states, with the succession of psychological, emotional processes, which occur in you, and the similars of which, when they occur in him, are accepted entirely unquestioningly by the "natural," or empirical, man as "himself"? Do you see quite clearly that the natural man—that is, the overwhelming mass of mankind—is, because of his identification of himself with these transient states and processes, not an individual but an "ego" that acts as a central principle or provisional nucleus and holds together, comprehends and evaluates, as far as may be, the elements of experience? That this ego, not being a true, integrated, self-aware individual, is not a free agent but is determined, the determinism being thorough and automatic?

If you have this knowledge, are you sufficiently alert to the duties and obligations towards your fellowmen which it places upon you, hour by hour, minute by minute, or do you tend to "lay the flattering unction" to your soul that by introspection and self-analysis you have come to a height where you see yourself not as other men are but as one who has meritoriously emancipated himself from the general bondage?

Beware of that, for if you tend, even tend, so to feel, you are in far worse case than they: you have entered upon the Path through mere intellectual exertion and are walking backwards on it; and while you are so turned in your tracks you will forever behold the dark sun, never the white light from the Source.

Do you, knowing the world and its phenomena to be a shadow-show, still hanker nostalgically, even slightly and in the secret places of your heart, after its excitements and kaleidoscopic illusions? This must go. Either run with the hare of *maya* or hunt with the "hound of heaven": you may not do both. Do you crave these or those delights of the senses? You *have* craved these sensations, these pleasurings: you have done so through animal human forms for twice ten million years, and now you know at last. You know the penalties that follow their enjoyment as surely as night follows day: craving—momentary, temporary satisfaction; craving, satisfaction—endless. The appalling endlessness of the process has taught you that craving is a cage, an intolerable bondage. Overcome all craving. You will not overcome craving negatively—that is, merely by exercise of the will: the eventual pain and vitiation of surrender to craving must be kept continually in mind and memory, so that eventually desire for the higher state kills desire for the lower.

Again: have you, on beholding any form of *suffering* in a fellow-creature, to cast about in your mind for a parallel actual personal experience before you can understand and yourself immediately feel what the other is suffering? For mark well that no one has reached the goal of full consciousness without having passed through the gamut of suffering, from the least physical discomfort to the extremest agony of the spirit. It would not sufficiently explain them atter to say that in those who reach full consciousness these experiences have left *memories*: the full consciousness *consists* of such experiences (as it consists also of experience of all earthly joys and sense-impressions)....Here is a mother weeping over the loss of her child. The degree to which, not out of conscious sympathy or empathy, but without effort, as an event in your own soul, you feel her loss as your loss is the degree to which you have advanced along the Path.

It is the mark of many of the apostles of this world that they tread uncertainly when they approach this question of suffering. They would repudiate the belief that suffering is inseparable from development and increase in discernment and awareness. They say that suffering should be and can be eliminated from the world: there should be a world free from woe, a world of "happiness" into which men can be born. The ideal is good, but the means urged can yield only limited benefits. The social-reform philosophers would change man's environment, the external arrangements of society, but

such methods are unavailing unless they are used by those who have deep insight into the true nature of man. While this is unknown, and the nucleus-ego's needs and desires are legislated for, suffering will always be man's lot, no matter how pleasant the external environment may be. For the ego is a false self, and the false must always be in conflict with itself.

At the same time it will not be the mark of one who has reached full consciousness that he will have ceased to suffer. He will still suffer, and this will come about by his conscious and ready admittance to his spirit of the burden of others' suffering.

No longer, however, will he have direct personal suffering. For the flame of suffering has already swept through the forest of his spirit, consuming all before it, and can no longer find there fuel on which to feed.

CHARLES J. SEYMOUR

THE COMMUNIST AND THE DEMOCRAT

"Slogans and Democracy" by Ingeborg Walters in *The Friendly Way* (Calcutta), for November 1950 calls for an overdue examination of the content of professed ideals. It warns of the ease with which enthusiasm for one great ideal betrays its defenders into offences against other ideals in its name.

> We still cling to our democratic ideals, we still advocate freedom of speech and press, personal security and toleration, we still look upon the maintenance of peace as all important, but there is a growing number of people in our Western democracies who in the name of democracy are ready to sanction censorship and political arrest; who in the name of peace sanction war.

It is probably true, as the writer believes, that the present tension between the Communist and Democratic blocs is due less to differences in ideology than to fear of each other's power. In their present mood the preaching of mutual love and service will very likely fall upon deaf ears, but the policy of "Live and let live" can be and must be urged in the common interest. If each bloc were content to follow its own way of life and leave all others to follow theirs, there would be no question of intolerance betraying either into the methods which both denounced in their common foes in the last war. Today the "river" between peoples is an ideological rather than a geographical boundary, but the sarcasm of the 17th-century Pascal still holds its lesson:—

> "Why kill me?"
>
> "Why kill me?" "Nay, do you not dwell across the river? My friend, if your home was on this side I should be a murderer, and it would be wrong to kill you like that; but since you dwell on the other side, I am a hero, and it is quite fair."
>
> He dwells beyond the river.

GANDHIJI'S "SAMADHI"

[**Gurdial Mallik**'s contribution is appropriate, for it was in this month in the year 1948 that Gandhiji joined the small, holy band of true Martyrs.—ED.]

It was the holy hour of daybreak. In Old Delhi many were to be seen wending their way to the banks of the sacred Jumna for the purificatory bath. As they came near the spot where the dust of the great-souled Gandhiji was returned to dust, on 31st January 1948, most of them halted for a moment to pay to his memory their silent and sincere tribute of love, and then passed on. Quite a large number, however, enshrined their affectionate remembrance of the honoured and beloved dead in the repeated rhythmic chant of the quatrain made popular by him during the last years of his eventful life :—

Raghupati Raghava Raja Rama,
Patirapavana Sita Rama,
Ishwara Allah tera nama,
Sabako Sanmati de Bhagavan,[1]

(God is the saviour of the fallen. Though One, He is known by many names. May He grant us the gift of fellowship !)

As from a distance I listened reverently to the chant, I said to myself : " Today their bath will have the real perfume of purity. For indeed the dust under the feet of the saints of God cleanses one more effectively than even the crystal-clear water of the holiest of rivers."

Presently I noticed that not a few among the chanters dropped the repetition of the last two lines of the quatrain. Only the gray-haired grandmothers continued to recite the whole of it, as if, instinctively, they felt that Gandhiji had given roundness and reorientation to a partial and parochial truth, inasmuch as he had brought the boundlessness of the omnipresent and all-inclusive Rama (God) into the book-bound Rama, the hero of the Indian epic, the *Ramayana.*

It occurred to me just then that to make this serious and sad omission, if deliberate on the part of the singers, would be to undo the life-long work of Gandhiji, which lay in leading people out of the prison of parochialism into the open, unending pastures of Truth. He taught that the deity worshipped should no longer be looked upon as an exclusive household deity but as the deity of the whole world.

The thought filled me with sombre sadness and with dark despair. To overcome it I betook myself to a secluded corner of the *samadhi* (the last resting-place for the physical body of a mortal) as soon as the

[1] The literal English translation of the quotation is as follows :—" Rama, the lord and King of the Raghus, and Sita (his spouse),—are the saviours of the fallen. The Ishwara of the Hindus, and the Allah of the Moslems, are but different names for Thee ; grant them then, the spirit of concord." The English translation within brackets in the body of the article expresses only the broad basic spirit and sentiment of the quatrain.

faces of the chanters were out of sight and their voices out of earshot. Almost immediately I plunged into meditation, in the mid-point of which I seemed to sense for a while the living presence of the immortal Gandhiji.

When, after some time, I opened my eyes I saw that the sun had already risen high above the horizon and his rays, resting on my head, conjured up before my mind's eye the vivid vision of Gandhiji's hand of blessing and benediction touching me on my head. My consciousness took a rising curve. And along with this vision there came to me the glad assurance that all would yet be well.

As I stood up to go away I noticed that a Pathan, from the far-off North-West Frontier, had arrived in the meantime and was sitting on the hallowed ground, rapt in communion with his Creator. A little later he began to recite the *requiem* from the scripture of his own faith. This finished, he got up and began to pray :—

Oh God, grant peace to the soul of Gandhi who was every moment mad with love for Thee. He was truly Thy faithful and well-beloved servant ; nay, he was one of Thy apostles. For, he taught us all, once again, how to tread the straight path of truth. We, Thy foolish children, unnecessarily fight with one another in Thy name. He showed us the highroad of amity and unity. May we, then—Grant us, O God !—have the wisdom and the vigour and the virtue to follow the trail blazed by Gandhi ! Amen !

His prayer being over, the Pathan moved away from the *samadhi*. His face was tense with silence, while his big eyes were bright with tears. Involuntarily, tears, too, began to trickle down my cheeks. And in the concurrent flow of our tears we dived deep within our own larger and luminous Self and touched the fringe of the formless and frontierless truth of the unity of all life.

As the Pathan proceeded towards Old Delhi and I in the direction of New Delhi, I recalled the words of a song of Mirabai, the Queen-mystic of Mewar :—

In the deepest recesses of the heart dwells the Divine and I have met Him on the banks of the river of Love.

Were the tears of the Pathan, with which were commingled mine, a spray from this invisible river of love ? Who can tell ? Perhaps the stars—those age-long repositories of ageless secrets—might be able to answer.

GURDIAL MALLIK

NEW BOOKS AND OLD

FROM KANT TO CASSIRER *

The late Ernst Cassirer had two great advantages over many contemporary philosophers: first, he was more interested in "synthesis and synopsis" than in analysis; second, he had a profound knowledge of the post-Kantian philosophical literature of the Continent of Europe—the ignorance of which is so obvious a disqualification of many professional philosophers in Britain. Cassirer combined a thorough appreciation of the rigorous demands of logic and scientific method with an imaginative realization that the discipline which these provide must be subordinate to the end of human reflection—a comprehensive vision of human life in all its many-sidedness.

This volume is divided into 3 parts. The first deals with Exact Science, and opens with a chapter on the: Problem of Space and the Development of Non-Euclidean Geometry. The author seizes upon fundamental philosophical questions raised by this development and follows them up in a series of chapters which include an interesting discussion of the: Concept of Number and its Logical Foundation. On almost every page the influence of Kant is evident and fruitful. Cassirer was one of the last of the great German scholars who saw the work of Kant in an adequate historical perspetcive; and, without idolatry, appreciated the unique achievements of the Critical Philosophy.

But many readers will turn from the comparatively abstract discussions of Part I, to the more exciting topics of Parts II and III. Part II presents a fascinating treatment of the philosophical problems which arise in biological contexts, and includes brilliant essays on Goethe and Darwin. In Part III Cassirer deals with historical thinking, and in his first chapter gives an interesting revision of the usual dating of what he calls "the rise of historicism." This part culminates in a discussion of the influence of the history of religion on the ideal of historical knowledge—a topic of great interest and importance.

It is of course impossible in a short review to summarize the conclusions of such a comprehensive work; and Cassirer himself is more concerned to survey problems than to solve them. But this book must enhance each reader's conception of the scope of philosophy, even when he cannot agree with the author.

The translation, by Prof. C. W. Hendel and Dr. W. H. Woglom, appears to be admirable. Professor Hendel has contributed an invaluable Preface to an attractively produced volume, which should itself provide an excellent introduction to Cassirer's work—work which extended to almost every field of philosophical investigation.

D. J. McCRACKEN

* *The Problem of Knowledge: Philosophy, Science and History since Hegel.* By ERNST CASSIRER. Translated by WILLIAM H. WOGLOM and CHARLES W. HENDEL. (Yale University Press, New Haven; Geoffrey Cumberlege, Oxford University Press, London. xv and 334 pp. 1950. $5.00)

In the Steps of John Bunyan: An Excursion into Puritan England. By VERA BRITTAIN. (Rich and Cowan, London. 440 pp. Illustrated. 15s.)

Vera Brittain here gives an attractive picture of the author of *The Pilgrim's Progress.* John Bunyan was in many ways a typical Puritan of the 17th century. But, as with great men, there was in him a subtle difference from the rank and file, and that subtle difference from his fellow-Puritans puts him in a class by himself. He is usually described as a Baptist, but it seems that he did not accept any such label himself. Although his first writings were controversial tracts against the Quakers, later in life he avoided controversy; and he claimed no label but that of a "Christian."

Although his writings, with their unadorned directness, suggest a bluff, almost a rough man, yet Vera Brittain makes it clear that, in an age that was far from humane, he had an unusual tenderness for children and a respect for women that were rare—even to the extent, then very unusual, of strictly limiting his own family.

For some 12 years, during the reign of Charles II, John Bunyan suffered imprisonment owing to his refusal to "conform" to the religious orthodoxy of his day. Some critics have suggested that if he had been less of a bigot, less obstinate and more considerate of his family, he might have been let out much sooner. Vera Brittain justly observes: "They (the authorities) treated John with that peculiar British reasonableness which is both the admiration and the despair of other nations....They merely shared the self-interested inability of all established authority to understand the sacrificial nature of militant idealism."

And there is an even more pertinent passage:—

> Today it is possible to see John Bunyan's conflict with the State in 20th century terms, for it has occurred throughout recent history in many different forms. Two voices have sounded for years through the court-rooms of Europe, and the first is a voice as old as Bunyan's own.
>
> "Give me the liberty to know, to utter and to argue freely according to conscience, above all liberties!" But sometimes the voice of the presiding official drowns the immortal challenge of Milton.
>
> "You have only to say you will join the party and I will not send you to a concentration camp."
>
> For nearly two decades millions of Europeans have taken that official step—for the sake of their wives, their families, their art, their jobs. Only the few have refused to take it, risking their children's lives with their own, but preferring, like John Bunyan, to "venture them all with God."

HORACE ALEXANDER

An Arab Philosophy of History: Selections from the Prolegomena of Ibn Khaldun. Translated and arranged by CHARLES ISSAWI. M.A. (Wisdom of the East Series. John Murray, London. 190 pp. 1950. 6s.)

Until Vico's great work on the science of history appeared in 1725, no serious attempt had ever been made to treat history as a science—with one exception, however. Ibn Khaldun of Tunis (1332-1406) wrote a Prolegomena to his Universal History which reveals him as the first philosopher of history. The Prolegomena (of which this volume is a digest) is much more noteworthy than the history and evinces a very intelligent grasp of social phenomena, which, Ibn Khaldun observed, seem to obey laws constant enough to cause

social events to follow regular well-defined patterns and sequences; and, like Karl Marx, he realized the enormous influence which economic conditions have on social and political life.

He enumerates the factors which make for error in recording history, the chief being: partisanship towards an opinion or creed, which puts blinkers on the mind and precludes proper investigation; exaggeration; over-confidence in one's sources; inability to place an event in its real context and ignorance of the laws which govern society. Although his range of study may have been somewhat limited, for, as he says, "we have inherited the learning of only one people, the Greeks, and that is due to the interest shown in it by the Caliph Al Mamun, who spent much in getting it translated into Arabic," his observations on social solidarity, politics, economics, public finance, etc., are for the most part shrewd and often quite topical.

Ibn Khaldun's *Universal History* has not yet been translated in full but the present volume ably summarizes his more vital thought, and merits careful perusal.

C. R. PARRY

History of the Islamic Peoples. By CARL BROCKELMANN. (Routledge and Kegan Paul, Ltd., London. 566 pp. 1949. 25*s*.)

This is the only work of its kind that begins with the geological formation of Arabia and shoots right up to 1939, covering a vast field. Hence, it offers advantages to the student as a groundwork, but is hardly sufficient for the deeper student of historiography whose curiosity, in this modern age, can be fed only on the economic intricacies and psychological repercussions of the various periods.

As an accurate chronological sequence, narrated in a very matter of fact tone, it is fair. The absence of emotionalism is appropriate for a chronicler. One senses in the background, however, the under-tone of the work, which is a criticism of the entire Islamic era; and though it is not bitter, it is tinged with subtle bites and stings leaving an unpleasant taste at the end. Notably also, the author is rather sparing in the matter of giving credit. For instance, he dismisses Harun-Al-Rashid's period of prosperity in one sentence:—

> Since in this period material well-being simultaneously achieved a hitherto unknown efflorescence, later generations were all the more inclined to visualize the Caliph Harun, with the royal name of Al-Rashid, as an ideal ruler and ascribe to his personal merits what he merely owed to the favourable conditions of his time.

One searches in vain to place the exact causes assigned for the bubbling rise and total downfall of the Islamic empire. Economics and the psychology of the times seem not to be considered. The manœuvres and machinations of foreign powers are ignored, yet there is always a word in favour of the satraps who ushered in Western civilization. The important period of rapid changes in the 20th century has been skipped through in great haste; nevertheless, an overall picture has been given.

Some people will find this book unpalatable; but it is commendable that the author does not pander to fanatics or extremists. It is a good pill in this atomic age and is bound to stimulate thought.

N. A. NADVI

Is God Evident? An Essay Towards a Natural Theology. By GERALD HEARD. (Faber and Faber, Ltd., London. 252 pp. 1950. 12*s.* 6*d.*)

Much glib talk is heard about Science having disproved God, as if God were "a mathematical proposition." The main purpose of this scholarly book is to root out this fallacy and implant in its stead the view that God is evident in the world of science, not as a possible or even as a probable phenomenon but as a reality "that has shaped the environment, developed life and has, finally, in man, its latest, if not its final instrument."

It is inevitable, in a study of this kind with natural theology for its background, that much of the discussion should centre on the "triple nature, the trio-concentric plan of our actual experience"—the Universe, Life and Man. The *Universe*, described as a space-time-continuum, in which "we see ourselves as creatures of a middle stance, of a curious balance, between an air screen keeping from us a blasting, invisible, intangible dark-light and a rock-screen—of perhaps not more than ten miles thickness—keeping us from being incinerated by our own heat and yet supplying a particular warmth"; *Life*, mysterious, marvellous, ever-changing, enduring, evolving; and *Man*, the scientific "electromagnetic instrument of immense complexity," superior to other forms of life by virtue of his powers of developed wisdom, Man too is "a trial piece still under trial" but with hopeful prospects of immense betterment, of a kind of superman stage of those "who wish only to know and to do the high will above all, who move like the wind and, when it calls upward, go with it carrying the final promise and victory of Life and thought beyond where we can see."

Every science—mathematics, physics, chemistry, geology, anthropology, biology; as also every department of knowledge—philosophy, psychology, religion; is here made to contribute its quota towards the solving of this Question of Questions. The Hindu concepts of Karma, Kundalini, and Purusha-Prakriti find appreciative reference. The Law of Evolution; Epigenesis; the Law of Survival of the Fittest; the Second Law of Thermodynamics; the Law of Probability; and many others are explained in relation to the subject. But it is for each reader to judge how far the author has succeeded in his task. To my mind it appears that nobody has done it better.

R. BANGARUSWAMI

Know the Answers. By RUSWORTH FOGG. (S. Viswanathan, 2/10 Post Office Street, Madras 1. 176 pp. 1950. Rs. 2/8)

For some time *The Hindu* of Madras carried in its Sunday edition a regular feature, "Know the Answers." The author has now collected his weekly instalments in book form, thus enabling the ever-curious—and we live in a world which is daily growing richer in its stock of information about the why and wherefore of things—to find ready at hand an answer to many a query pertaining to the Universe; the Animal and Vegetable Kingdoms; Body and Mind; Food and Drink; Matter, Motion and Measurement; the world of Ideas and Feelings; Society; and Man-made Things; etc. *Know the Answers* is a useful pocket encyclopædia.

G. M.

The Nature of Creative Art. By K. S. VENKATARAMANI. (Svetaranya Ashrama, Kaveripoompattinam P.O., Tanjore District. 27 pp. 1950. Re. 1/-)

The author, a well-known South Indian short-story writer, novelist and essayist, has brought together in this small book several lectures given at Indian Universities and at the Indian Institute of Culture, Bangalore, and other essays on the subject, including one on "Criticism and Creative Art" which appeared in these pages in June 1938 and is slightly amplified here. Sir C. P. Ramaswami Aiyar contributes an appreciative Foreword.

Shri Venkataramani has a kind word for the critic, hapless wight! His often thankless task is elevated here to equality with artistic creation, whose humble handmaid criticism usually plays. More in the Indian than the Western tradition, surely, is the proposition that both have as their function self-realization and the bestowal of "a glimpse of the nature of reality."

E. M. H.

Three Plays: Mukta-Dhara, Natir Puja, Chandalika. By RABINDRANATH TAGORE. Translated by MARJORIE SYKES. (Geoffrey Cumberlege, Oxford University Press. 180 pp. 1950. Rs. 6/-)

In the eyes of Rabindranath Tagore there was no greater sin than to build a dam against the free flow of man's inherent dynamic and divine humanity. Therefore, whoever built such a dam hurt his soul deeply, besides provoking his "rage" (in the original sense of "inspiration.") Equally, whoever broke this dam won his admiration. It was consequently but natural that Gandhiji's herculean efforts in behalf of the reawakening of humanity, which had been so repressed by the deadly weight of political and social subjection, should have provided an ample and adequate theme for his creative genius. This was the irresistible impression made on the reviewer's mind as he went through these plays. All 3 of them were originally published in Bengali between 1922 and 1933, subsequently translated into English and published in *The Modern Review*, *The Visva-Bharati Quarterly* (old series) and *The Visva Bharati Quarterly* (new series) respectively. The present renderings, therefore, are in a way re-translations but with a literary clarity and chastity all their own, for which Miss Marjorie Sykes deserves the highest encomiums.

The plot of each play is simple but significant and it is worked out with rare psychological fineness and force. In *Mukta-Dhara* (Free Current) the hero breaks the dam which the King had had built to stop the flow of the river into a neighbouring province, which he wished to coerce into obedience to him. *Natir Puja* (Worship of the Dancing Girl) is the character study of a dancing girl who, under the influence of the truths taught by the Buddha, offers her art in adoration of the Master, thus revealing the hidden purity of her spirit. *Chandalika* (The Untouchable Girl) is a study in the same strain. In this case the recognition of her deep humaneness by a disciple of the Buddha enables an untouchable girl to pass from passion to peace and love.

All the 3 plays are eminently stageworthy and full of the pain of tragic catharsis. The publishers are to be congratulated on having added one more valuable volume to their Champak Library, "which includes works of outstanding literary quality, either written originally in English or translated from Indian languages." Each of the plays is preceded by a perceptive appreciation by Shri K. R. Kripalani.

GURDIAL MALLIK

Strange Cases. By GEORGE SAVA. (Faber and Faber, Ltd., London. 254 pp. 1950. 10s. 6*d*.)

Even a dull writer may become interesting when he writes on a subject of which he has expert knowledge. Mr. George Sava is not a dull writer, as the success of his former books, *The Healing Knife* and *A Surgeon's Destiny*, fully attests. But unfortunately in *Strange Cases* he has left a province in which he feels at home and has tried his hand at a novel form of literature for which he lacks the necessary experience and equipment. His new book is a mixture of fiction and science and the reader can never be sure where factual knowledge ends and imagination begins.

The author gives 5 short life histories and then attempts to explain the personalities of his characters in terms of Freudian psychology and endocrinology. Psychologists often amuse themselves with this game. They have been subjecting Hamlet for many years to psycho-analysis, but nobody takes their verdicts very seriously. It is still less possible to take very seriously Mr. George Sava's amateur efforts—he is a surgeon and not a psychologist—to explain the behaviour of his wooden characters. The genius of Shakespeare was able to make a living being of Hamlet, but the men and women of this book have never come to life. Why therefore go to the trouble of finding an explanation of the behaviour of a number of lay figures? It is a pity that a man who has shown that he possesses the capacity to write should have attempted a task which is so clearly beyond his powers. Only a good novelist is able to make his characters live and, when he does so, Freudians and endocrinologists are quite unable to offer a satisfactory explanation of their conduct. Man is a far more complex being than we think.

KENNETH WALKER

In Face of Fear: Michael Scott's Challenge to South Africa. By FREDA TROUP. (Faber and Faber, Ltd., London. 227 pp. 1950. 12*s*. 6*d*.)

South Africa is very much before our minds now, since our countrymen there are taking a brave stand against untruth and injustice. And this volume depicts in plain, straightforward and factual terms the epic fight of a Christian hero against the racial discrimination, oppression and inhuman brutality being imposed upon the brave Hereros of South West Africa. The fight has been carried on practically single handed by the Reverend Michael Scott. Against formidable obstacles, which would have broken the spirit in many a weaker heart, Michael Scott persisted as a true Apostle of Christ, and finally won his way to the U. N. O., to make the members of it Africa conscious—I should say; Black-Africa conscious; and now their consciences have been aroused.

The book under review tells us the story of the Crusader, Scott, in the Cause of some of the downtrodden and persecuted native tribes of Africa. Michael Scott is a firm believer in Satyagraha and this book contains delightful references to Gandhiji and his gospel of non-violence. Every lover of truth and spiritual values will derive untold sustenance from a careful perusal of *In Face of Fear*. Fear is dispelled by love when that love is of the Spirit.

P. S. NAIDU

Freemasons' Guide and Compendium. By BERNARD E. JONES. (George G. Harrap and Co., Ltd., London. 604 pp. Illustrated. 1950. 30*s*.)

Possessing as it does the usefulness of a guide and, within its stated limits, the comprehensiveness of a handy one-volume encyclopædia, *The Freemasons' Guide and Compendium* should be assured of a welcome. The claims that it tries to elucidate the facts of masonic history, tradition and lore, rather than to indulge in imaginative conjecture, and that it contains the essence and marrow of what has been accomplished in two generations of masonic scholarship are fully borne out by its contents.

It is founded on an extensive reading of the best, *i.e.*, the most scholarly and the least fantastic, of the authorities; these have been followed, and, where they differ, the author with a wise but respectful discretion, while setting out both views, has been courageous enough to choose between them. He admits, as every intelligent student is obliged to do, that parts of the story are missing where they are most needed, as must necessarily be the case in regard to the origin and points of departure of most organizations—save perhaps those which date definitely from a hierarchical or a statutory constitution—and particularly so where the subject is a "Secret Society," or, more properly, a "Society with Secrets."

After an architectural introduction, the book deals with the mediæval operatives, the English associations, and the "Old Charges," and then turns to the development of the speculatives, the author never fearing or failing to point out any weak or imperfectly recognizable links in the chain of development or connection, particularly regarding the degree-system and the Mason's Word. In discussing more certain and more recent history, an account is given of Mr. Lepper's new and much-welcomed theory of the "Traditioners."

Exceedingly interesting chapters are devoted, among other matters, to such questions as the origin and acceptance of the Hiramic legend, and the so-called Landmarks of the Order. Mackey's list of the latter, he wisely comments, "will provide food for thought, but very little basis for agreement," and he mentions with respect the suggestion that when Anderson used the term "he was merely using a fine-sounding phrase...without actually attaching to it, or intending to attach to it, any precise meaning whatever." Summing up, the author offers as the touchstone or test of a Landmark the answer to the question whether Freemasonry would remain essentially the same were the Landmark removed. The treatment here is a good example of the wisdom and fairness of the author.

In the section devoted to "The Lodge and Many Related Subjects," the student will find not only an account of the officers and furniture of the lodge, but also much useful miscellaneous information, *e.g.*, on the Broached Thurnel, Euclid's 47th Proposition, and the Lewis.

The book is well-illustrated and well-produced and has an index of over 7,000 items. Its six hundred pages are good value, even materially, for the published price.

LEWIS EDWARDS

PROFESSOR M. HIRIYANNA

[We are glad to publish this tribute to a great Indian philosopher, Prof. M. Hiriyanna, a valued contributor to our pages. The writer of this article is SHRI S. K. RAMACHANDRA RAO, of the Department of Social Sciences of the Indian Institute of Science in Bangalore. He informs us that the details of the life of the Professor were given to him by his friend, Shri M. Jayaram, the grandson of Professor Hiriyanna —ED.]

Emperor Liang Wu-ti : " Ever since I succeeded to the throne, I have been incessantly building temples, transcribing sacred books, and admitting new monks to take the vows. How much merit, O reverend one, may I be supposed to have accumulated ? "

Bodhidharma : " None, Sir. "

Emperor : " Why none ? "

Bodhidharma : " All this is but the insignificant effect of an imperfect cause, not complete in itself. It is the shadow that follows the substance and is without real existence. "

Emperor : " Then, master, what is true merit ? "

Bodhidharma : " It consists in purity and enlightenment, depth and completeness, and in being wrapped in thought while surrounded by vacancy and stillness. Merit such as this cannot be sought by worldly means. "

Scholarship is easy to acquire but difficult to digest. Many are the scholars that carry their learning like a burden and frequently fall prey to the temptation of exhibitionism. Prof. M. Hiriyanna, however, carried his scholarship like an atmosphere, with ease, with confidence and with dignity. It was with him not so much a possession as a culture: it grew in him. The field in which he worked was to him sacred; he dedicated his very spirit to his labour. He did not believe in making philosophy intellectual only; the aim of Indian philosophy, according to him, was " not merely to lead us to a correct way of thinking but also to introduce us into the right way of living." Scholarship was a means to achieve this end, which those who knew him well know that he had achieved.

Born in Mysore on May 7th, 1871, Hiriyanna took his Bachelor's and Master's Degrees at the Madras Christian College, specializing in the Oriental languages.

Hiriyanna started his career in the Oriental Library at Mysore, now grown into the Oriental Research Institute, where the atmosphere of old books, dealing with things far removed from daily life, must have made its lasting mark on his mind. His fellowship with this " company of the dead " was, however, broken by his appointment in 1892 as head clerk in the Education Secretary's Office at Bangalore. There he had served for 3 years when he accepted a Government Scholarship for a year's course at the Saidapet Teachers' College.

From 1896 to 1912 he served in the Government Normal School, Mysore, first as Assistant Master and, from 1907, as Head Master. To commemorate, as it were, this chapter in his life, he wrote in Kannada a booklet on teaching methods.

In 1912 he joined the University of Mysore as a Lecturer in Sanskrit at the Maharaja's College. In the year of his appointment he produced his English version of the *Kena-Upanishad*; earlier he had translated the *Īśa-Upanishad*.

Sincerity of language, exactitude of translation and insight in editing are already discernible in these early attempts. The next year he put into English the lovely *Kaṭha-Upanishad*, that immortal dialogue between aspiring youth and sympathetic Death. In this edition he introduced a scholarly translation of Śankara's commentary also. The charm of the Upanishad was enhanced by the wisdom of the great *Bhāṣyakāra*. Hiriyanna handled both translations with the utmost nicety.

In 1918 he became a full Professor. His students bear witness to the great ability that he exhibited as a teacher, the respect which he commanded as a scholar, and the filial love that he deserved as a man. He inspired his students with a love of Sanskrit and an enthusiasm for learning. He was already an intellectual giant, a great scholar and was recognized as such. He never wearied of study; throughout his long life he felt as a student among students. The glory of scholarship never robbed him of his humility. His quest after perfection absorbed him. "It is the presence within him of the ideal of perfection that makes man a spiritual being," he said in delivering the Miller Lectures at the University of Madras. The awareness of his human limitations never left him. Nevertheless, his greatness was promptly recognized by students and scholars alike, who looked to him for guidance, instruction, inspiration. He did what he was asked to do, without feeling exalted thereby.

Retiring from service in 1927, he settled down to a peaceful, contemplative life in his home town of Mysore. He continued, however, to participate in learned gatherings which would bring him into contact with new ideas, new ideals and good men; he presided over the Indian Philosophical Congress at Hyderabad in 1939.

His major works, *Outlines of Indian Philosophy*, *Istasiddhi* and *The Essentials of Indian Philosophy*, and the several learned papers which he contributed to different journals all belong to his post-Professorial career; his earlier works were only translations and new editions; he expressed his own ideas only much later in life. He was so afraid of inaccuracy, so discreet in imagination, and so humble that he did not venture frequently to urge his views. His scholarship was properly bridled by his judgment and the material which he had acquired by learning was pruned by his mature wisdom.

A careful study of his two works on Indian philosophy, of his editions of *Istasiddhi*, *Vedantasāra*, the *Naiṣkaramyasiddhi* with *Candrikā*; of his translations of the *Īśa*, *Kena*, *Kaṭha* and *Brihadāraṇyaka Upanishad* and of his several monographs, will hardly fail to convince anyone of the author's wisdom and maturity.

The theme that engaged his later years was: "The Indian Conception of Values"; he had worked on it for 10 years. His study had almost reached completion, but what would have been a gigantic, scholarly achievement has been denied us by his death at Mysore on September 19th, 1950, after a prolonged illness. It is difficult to realize the extent of our loss.

His philosophy was sought, in his own words, "mainly for the light which it might throw upon the ultimate significance of life." It is said that he frequently quoted Sureśvara's dic-

tum: "*Sva-bodha parisuddyartham*"—to clarify one's own understanding—as justification for his scholarly interests. His learning was primarily to promote his own spiritual progress (*Abhyudaya*) and to achieve the purity of his being (*Sattvasuddhi*). He was too modest—perhaps too much disillusioned—to believe that he could better the lot of mankind by his researches. It would, however, be a gross error to call his attitude a selfish one. Diligent aspiration towards self-perfection is not egotism, but an absolutely essential prerequisite for a *Sādhaka*. Professor Hiriyanna was one such.

He was often silent, for *mauna* is enjoined by Brahmanic as well as Buddhist disciplines as a virtue to be practised by one who has his "eye towards the Divine." Words, says one Upanishad, bring only weariness; the spirit, says another, is silent. The Professor's mind was calm, his speech was reserved and his actions were quiet. His was an integrated personality, attuned to the Great Unseen. His silence, modesty and love of solitude were by no means to be construed as the indifference of a pedant, insensible of beauty. Hiriyanna's library consisted of the choicest books in English literature; Palgrave's *Golden Treasury* was dear to his heart. It is said that he used to compose verses in English in his early days. His life, actions, writings and speech show extreme care, scrupulous tidiness and sound judgment. He never forgot the eternal message of the philosophy in which he was bred, which, in the words of the Buddha, is:—

"Carefulness is the way to immortality, carelessness is the way to death."

S. K. Ramachandra Rao

THE ADELPHI

With the passing from the scene of several of England's literary periodicals, a serious gap threatens in the field of cultural reporting, criticism and dissemination. A threat particularly ominous at a time when shared cultural appreciation is one of the strongest of the tenuous links that hold the world in such precarious unity as the centrifugal tendencies of our day permit. It is the more reassuring, therefore, that *The Adelphi*, started by Mr. J. Middleton Murry in 1923 as a miscellany with a transcendental trend, has been given a new lease on life as a quarterly of the arts. Under the able editorship of Dr. B. Ifor Evans, long the Principal of Queen Mary College in the University of London and intimately associated with the British Council, *The Adelphi* should play an important cultural and unifying rôle.

The policy outlined in the "Editorial Comment" in the first (November 1950) issue of *The Adelphi* in its new character of open platform for comment on the contemporary arts in English-speaking countries, and others with which communication is possible, is admirably broad. Its emphasis is to be on literature and the theatre, but opera, ballet, music, painting, sculpture and architecture are within its purview and more general articles and re-assessments, poems and short stories will be included also. The technical arts involved in the new mass-communication instruments—the press, the radio, the film and television will not be neglected and conciliation between these and the artist with his traditional methods will be sought.

The first number has a rich and stimulating content and it should be widely read.

ENDS AND SAYINGS

"_____*ends of verse*
And sayings of philosophers."
HUDIBRAS

With this issue THE ARYAN PATH enters its Twenty-second Volume. It has been laid on the altar of service; it has called forth enormous sacrifices in energy, time and money and they have been gladly offered. We are convinced that the intellectual elevation and moral uplift of even a few help the race-mind to express its innate nobility and prepare the ground for the creation of a superior social environment.

The Noble Path of the ancient Aryas (the Noble Ones), symbolizes that Way of Life which every Sage and Seer has taken. Age after age They have pointed out the Way. It is true that comparatively very few of the race of mortals have walked that Way. Those few, however, are the real philanthropists who grace the pages of human history. Among them are those of whom it may be truly said: the world knows nought of its greatest men.

What keeps up the courage of all of us who labour for THE ARYAN PATH, month by month? Our conviction that Divine Ideas are the true rulers of the world. These make of men their channels, through which can flow the waters of immortal thoughts which alone can assuage the thirst of the heart. Therefore we try to provide a vehicle through which all who feel within themselves the stirring of those Divine Ideas may express them. Freedom of thought and of speech is of the essence of the higher life, for through the right use of such freedom a true sense of responsibility is aroused and real progress is made. To teach the many to feel within themselves the throb of those Divine Ideas, now felt by a small though not a negligible number, is the purpose which we have in view. To encourage and assist writers and readers alike has been our aim. Our success does not lend itself to exact appraisal but we have the satisfaction of knowing that THE ARYAN PATH wields a greater influence in every quarter of the globe than was generally expected or is suspected.

The world is entering a fateful period in which further strife of both minds and bodies is bound to precipitate. This civilization of militarism and financial supremacy must die ere the new one, founded upon fraternity and guided by compassionate minds and intelligent and understanding hearts, can come to birth. The era of the warring of competitive minds, of the slaves of money and the machine, must give place to an era of Peace, in which integrated men shall lead the race in trying to create a society on the pattern of the Divine Order, which pattern the true leaders must read in the Akasha of the Earth. We are working for that brighter morrow.

Dr. M. R. Jayakar, Vice-Chancellor of the Poona University, remarked in his convocation address at the Benares Hindu University on November 26th that "in the present atmosphere of the country anything connected with religion is taboo." To the extent to which this impression prevails, it bespeaks an unfortunate confusion of thought which his tracing of the legitimate boundaries of secularism should help to clear.

He is convinced that "nobody will

disagree" with the propositions, put forward by him as definitions of "secularism" but conveying exactly what the secular State stands for and implies, *i. e.*, that no religion shall have an established place in the State and that there shall be no special privileges for any on the basis of profession of a particular religion.

If the defenders of the secular State go farther than this in their demands they are doing their cause a disservice. If, on the other hand, the agitators for a Hindu Raj accept these propositions, their denunciation of the secular State is proved as pointless as it is unpatriotic and subversive.

The Balkan-ji-Bari organization for children, the recent Silver Jubilee Celebrations of which at Bombay were honoured by the participation of India's Prime Minister, Shri Jawaharlal Nehru, furnishes an impressive illustration of the growth of a constructive movement from small beginnings, but also of the growth of an idea. It was started in Sind in 1926 by Shri Shewak Bhojraj, still its modest General Secretary, "Dada" to all the 20,000 children now enrolled in the organization and its some 200 centres all over India, with the idea of keeping children happy and letting them develop by themselves. Recreation has, however, wisely been recognized as an important medium of education and the Balkan-ji-Bari, through its excursions, its celebrations of national and historical festivals and its other activities, has served an educational as well as a nation-building purpose. Most commendable is the organization's complete freedom from class, creedal, linguistic and sex distinctions. Membership is open to all children, and on outings all sit together to eat and share the food that they have brought from home.

As the attractive Silver Jubilee Souvenir brings out, many influential friends, including Dr. Rajendra Prasad, President of India, and Shri B. G. Kher, Bombay Prime Minister, President of the Balkan-ji-Bari, recognize its possibilities for good. It can, as Shri Jairamdas Daulatram, Governor of Assam, puts it, "play a powerful rôle in shaping the future of the Indian Nation," following Gandhiji's lead.

The numerous projects outlined in the *Souvenir* for future development are commendable, especially the efforts proposed for the benefit of underprivileged children and for the awakening in other children of sympathy and the will to help the less fortunate.

The Bureau of Current Affairs recently published two more brochures for Unesco's Food and People project. In *Need We Go Hungry?* Dr. Charles Kellogg, Director, Soil Survey Division, U. S. Department of Agriculture, concludes reassuringly that if modern methods are used generally for systems of sustained production, "the world has enough resources for its food supply." This seems to be borne out by the achievements in "Planned Nutrition" in war-time Switzerland, reported by Dr. F. T. Wahlen of the École Polytechnique Fédérale, Zurich, in one of the 7 essays in the other brochure, *Food and People.*

In another of these essays Dr. S. Chandrasekhar of Annamalai University approaches the problem from the "People" angle. We are not prepared to admit that contraception is the solution, although we recognize the need for family planning and self-control. On the subject of contraception Shrimati Amrit Kaur, India's Health Minister, has recently spoken in language as unequivocal as it is true, reflecting the view of Gandhiji. Ramana Maharishi is reported to have said of contraception, "It is like attempting to put out a conflagration by pouring kerosene oil over it." It is important that the approach to the population problem shall be, as Dr. Kellogg in his brochure wisely urges for the programme for food production and improved nutrition, "consistent with the other cultural values of mankind."